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The Misses Boom

*H Corbould del.*

*Pue*

Say unto my Soul thy sins be Forgiven depart in peace

Theol

*PIETAS QUOTIDIANA.*

# PRAYERS AND MEDITATIONS

FOR

## EVERY DAY OF THE WEEK,

AND ON

## Various Occasions;

BEING

A COLLECTION FROM THE MOST EMINENT DIVINES AND MORAL WRITERS.

"COMMUNE WITH YOUR OWN HEART, AND IN YOUR CHAMBER, AND BE STILL."

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# PREFACE.

"PRAYER is, or ought to be, the continual exercise of our life, for it is to our souls what meat and drink are to our bodies—their repast, their support, their nourishment. Prayer is the great universal instrument by which we draw down blessings from above, and obtain possession of whatever we want. Prayer is our defence and preservative against sin and temptation. It is the security of our virtue, and the especial means to advance it. Prayer is the wing of our souls, whereby we raise ourselves above this lower world to the God above, with whom, while we therein converse, we

become more and more transformed into his nature. Whatever anticipations of heaven there be here upon earth, whatever foretastes we Christians have in these bodies of the happiness of eternity, they are all brought about by the means of prayer."—*From a Sermon of Archbishop* SHARP.

"PRAYER may be considered as the root from which all religious and moral duties derive their nourishment, and those who do not pray can have no religion. It is impossible, says Archbishop Sharp, for any man to be good who lives without constant prayer; whoever is good at the present, yet if he disuse himself in this point, he will not long continue good. Whoever makes a conscience of praying frequently and heartily, and continues to do so, though he cannot at present be said to be a good man,

yet it is impossible for him long to continue bad. He will certainly at last get the victory over his lusts and evil habits. It does not invalidate this assertion, to say, that, in this case, great numbers have no religion. So much the greater pity. They may have some virtue, be moral and useful members of society; but what idea can be formed of religion without prayer? To forget God is the character of the worst man in Scripture. 'It is impossible,' says a judicious writer, 'that a man should be good who neglects secret prayer, and next to impossible that he should ever become so. 'The neglect of prayer shows that he 'has no right notions of God, no sense 'of his presence, no hearty desires of 'his mercy, no solid hope of his favour.' It is much to be wished, therefore, that those who have hitherto neglected daily

to remember God in prayer, would finally resolve no longer to neglect so important a duty. And the only sure way to keep up devotion, both in secret and in a family, is to fix for that end the most convenient hours, both morning and evening, and resolutely to observe them. 'When the times of prayer 'are thus settled,' says Bishop Gibson, 'it will be accounted a part of the busi- 'ness of the day, and as the neglect of 'it occasions an habitual forgetfulness 'of God, and the things of another life, 'so the daily practice of it (if it is not 'suffered to dwindle into a mere lifeless 'form) keeps up in families a face and 'spirit of religion, and is the best means 'that fathers, mothers, masters, and 'mistresses can use, to preserve in them- 'selves, their children, and servants, 'such a religious and heavenly frame of

'mind, as becomes a society of Chris-
'tians.' 'The daily exercise of devo-
'tion,' says the same bishop, in his little treatise On the Sinfulness of Profaning the Lord's Day, 'keeps the soul in an
'habitual preparation to move towards
'heaven, and by this exercise the
'thoughts are more easily disentangled
'from our worldly cares and diversions,
'and more readily framed to attend the
'wish at the proper seasons of devotion,
'whether in public or in private.'

"It cannot be supposed, that persons who use the following forms of prayer, are under the necessity of confining themselves to every expression and sentiment in them. Any words or sentences may be added, omitted, or changed, as they see occasion, to suit their present state, their own judgment of things, and their circumstances. For it can never

be expected, that the same method or form of private prayer should suit all persons, or even the same persons at all times. It is impossible that a serious Christian can present to God in secret prayer all his wants, all his sorrows, all his dearest and most important concerns, in a few general sentences, pre-composed by another."—*Chiefly from* Sir J. STONHOUSE's *remarks, in his Collection of Prayers.*

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[In the present edition several additional Prayers have been inserted; in particular, one for each of the principal festivals of the Christian Church, and a Prayer for Good Friday.]

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# MORNING PRAYERS.

## Sunday.

[*Hannah More.*

O Lord God Almighty, I thank thee for all the blessings of this life, but especially for appointing the Sabbath to be a day on which we may attend to the salvation of our immortal souls. O Lord, grant that I may rightly use the religious opportunities which I enjoy. Preserve me from inattention during thy public worship. In prayer may I feel my need of the mercies I implore; in the confession of sin may I be affected with the sense of my own unworthiness; and, in offering up my thanksgivings, may I pour out my whole heart before thee. When I hear thy word read, and the Gospel of Jesus Christ preached, enable me to listen

with an attentive ear, and receive thy truth with an honest and pure heart. And I beseech thee to preserve in me a right frame of mind throughout the day that is before me. May I think on my ascended Lord, and put away from me all folly and vanity, as well as vice, and all eager desires after the things of this life; all anger and passion and covetous desires, and whatever else is hateful in thy sight. I lament, that in passing through the week, I am so often entangled by the temptations and cares of life. I pray thee now to call my thoughts from all earthly considerations, and to fix them on those unspeakable joys which are at thy right hand for evermore. O my GOD, strengthen my faith, increase my hope, and fill my heart with love to thee, and fervent charity towards my fellow-creatures. Help me also to repent of my sins, examining carefully my conduct during the week, and thus may I learn to

amend my life, and to run with patience the race that is set before me. Make me go to rest this night thankful for the opportunities of instruction which I have enjoyed, and for all the blessings of the Gospel. And may the peace of GOD keep me ever in his fear and knowledge, and in the love of his dear Son, my blessed Saviour. *Amen.*

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## Monday.

[*Mrs. Chapone.*

O GRACIOUS FATHER of the universe, behold thy creature humbly imploring thy forgiveness of her numerous past transgressions, and thy compassion for her present faulty dispositions, and her defects in all those virtues which must raise her to a better condition. Turn not from me, O GOD, the light of thy countenance, nor take from me the blessed influence of thy Spirit; enlighten my mind; strengthen my faith;

purify and invigorate the desires of my heart towards that which is good: save and deliver me from evil, O Lord God, most holy, most beneficent and merciful Creator! Consign me not to destruction; cast me not out of thy presence, and of the society of good spirits; but grant me all the assistance I stand in need of, to become what I ought to be, and to make the best use of that short period of life which may still remain for me in this world, after all the time I have wasted or misemployed. Thou knowest all my weaknesses and wants, and all the infirmities of my soul and body. Help me, O my Father, to obey thee, and love thee as I ought; raise my dull spirit to such true reverence and adoration, such gratitude for thy past benefits, and such hope in thy future mercies, as may best recommend the humble homage of my prayers and praises, and grant that the time may come when my heart shall be as warm

and sincere in these affections as my frail nature is capable of; imperfect as they are, may thy goodness accept them, and through the merits and mediation of my blessed Redeemer, bring me to that state where I shall be good and happy, and praise thy glorious name, for ever and ever. *Amen.*

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## Tuesday.

I BLESS thee, O LORD, that thou art giving me another day; grant me such assistance that I may improve it diligently, by communing with thee and my own heart, in meditation and prayer. Almighty GOD, who dwellest in the highest heavens, yet dost vouchsafe to regard the lowest creatures upon earth, I humbly adore thy divine Majesty, and with all the powers of my soul and body, do exalt and praise thy holy name, for all the mercies and comforts of this life, and for the hopes and

assurance of a better, for protecting me from the evils and dangers of the night past, and for bringing me safely to a new day. Continue thy mercy and goodness to me: and as thou hast awakened my body from sleep, so raise my soul from the death of sin, to a life of righteousness. Deliver me, O GOD, from the evils of this day, and guide my feet in the paths of peace and holiness, and strengthen my resolutions to embrace all opportunities of doing good, and carefully to avoid all those sins which by nature and by habit, I am most likely to fall into; and when, through frailty, or violence of temptation, I fall from my duty, do thou in mercy restore me again with a double portion of thy grace and Holy Spirit, to make a more vigorous defence against Satan and his devices. Make me diligent in all the duties of my calling, and grant that in all the chances and changes of this life I may entirely sub-

mit myself to thy divine will. Let thy blessing be upon my actions, and let thy wisdom direct my intentions, so that the whole course of my life, and the principal designs of my heart may be ordered by thy governance, to do always that which is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

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## Wednesday.

[*Dr. Johnson.*

O God, who desirest not the death of a sinner, look down with mercy on me, now daring to call upon thee. Let thy Holy Spirit so purify my affections and exalt my desires, that my prayers may be acceptable in thy sight through Jesus Christ. O merciful God, full of compassion and long-suffering, and of great pity, who sparest when we deserve punishment, and in thy wrath thinkest upon mercy, make me earnestly to repent, and heartily to be sorry for all

my misdoings: make the remembrance of them so burthensome and painful, that I may flee to thee with a troubled spirit and a contrite heart; and, O merciful LORD, visit, comfort, and relieve me: cast me not out of thy presence, and take not thy Holy Spirit from me, but excite in me true repentance; give me in this world knowledge of thy truth, and confidence in thy mercy, and in the world to come life everlasting. Forgive the days and years which I have passed in folly, idleness, and sin; fill me with such sorrow for the time mispent, that I may amend my life according to thy holy word; strengthen me against sin, and enable me so to perform every duty, that while I live I may serve thee in the state to which thou hast called me, and at last, by a holy and happy death, be delivered from the struggles and sorrows of this life, and obtain eternal happiness by the mercy, and for the sake, of Jesus Christ. *Amen.*

## Thursday.

Most glorious and ever living God, who dwellest in that light which no mortal eye can approach unto, I, thy unworthy servant, beg leave to present myself before thy divine Majesty. O Lord, I confess that I have neither loved thee, served thee, nor obeyed thee as I ought to have done; the cares of this life are too apt to busy and distract my thoughts, and make me cold and remiss in the great and important work of my salvation. O my God, I lament the corruption of my nature, and my manifold sins and transgressions: O forgive, and wash them away, that neither those which I have committed, nor the errors I may fall into in future, may be had in remembrance before thee. O reserve not my sins to be punished in the day of thy wrath; but bury them all in the depth of thy mercy, that they may never rise up to

my confusion here, nor my condemnation hereafter. Look on me, O GOD, as a reconciled father, and speak peace unto my conscience: say unto my soul, "I am thy salvation;" and, O LORD, I beg not only the pardon of my transgressions, but most earnestly entreat thee to enable me to forsake every evil way, and to walk before thee in newness of life. Let not sinful desires prevail in my heart; destroy in me whatever opposes itself to thy holy will; give me a lively conviction of the shortness and uncertainty of life, that my heart, being weaned from the love of this world, may daily more and more aspire after those joys which are at thy right hand for evermore. To this end, make me truly sensible of the vanity of this world, and let not the cares of this life ever make me neglect the great duties which thou hast given me to perform. Root out from my heart all covetous affections and desires, and let

it be my great care to lay up a treasure in heaven which will not fail. Make me always mindful of my own frailty, and careful so to live, as I shall wish I had done when I come to die; and grant that I may finish the great work of my salvation before the night comes, when no man can work; that so, having laid up a good foundation of hope and comfort against the day of need, I may, when thou art pleased to call me hence, cheerfully resign my soul into thy hands; and O do then receive it for the sake of Jesus Christ. *Amen.*

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## Friday.

O most gracious Lord God, who art the Author and Finisher of every good work; without thee nothing is strong, nothing is holy: without thy grace, we are but as dust before the wind, carried to and fro, and easily driven away by every slight temptation. O

LORD, I am thy servant; I know and feel that thy service is the most perfect freedom, and that without thy favour and love, I am of all creatures the most miserable. I am fully sensible that it is my happiness as well as my duty, to love and serve thee. I am seriously convinced, that there is no pleasure like that of a good conscience, and that the greatest satisfactions in this life are not to be compared with that fulness of joy which is in thy presence for evermore; but, alas! I am sensible that my nature is corrupt, and I know, by sad experience, that I am too apt to offend thee, and too prone to forget the vows and resolutions I make to obey thee. I beseech thee, O merciful LORD, who knowest whereof we are made, and rememberest that we are but dust, that thou wouldst be pleased of thy great goodness to pity the weaknesses of thy poor creatures, and grant me the aid of thy Holy Spirit, that I may not be

tempted above what I am able to bear, but through thy Almighty power may be enabled successfully to resist the enemies of my soul, the world, the flesh, and the devil. Let me never relax in my duty, or for the sake of any thing this world can offer, be unmindful of the important concern of my salvation. Give me such zeal for thy service, that the doing thy will may be my greatest joy, and imprint on my mind such a deep sense of thy love, as may inflame my heart with the most devout affection; that being daily more and more weaned from the world, I may look upon all its profits and pleasures with that indifference which becomes a servant of the blessed Jesus. Root out of my heart, O God, all pride and envy, and covetousness; all bitterness, anger, and malice, and whatever else is contrary to the laws of the Gospel, and sow in my mind the seeds of true religion and goodness, that my whole re-

maining life may be one continued act of humble obedience to thy divine will. O Lord, strengthen my faith, give me an honest and upright heart, that notwithstanding all the allurements of this life, I may continue steadfast in well-doing, that being faithful unto death, I may at last obtain that crown of righteousness which thou hast promised to them, who, by patient continuance in well-doing, seek for glory, and honour, and immortality, through the merits, and for the sake, of Jesus Christ our Lord and Saviour. *Amen.*

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## Saturday.

[*Jeremy Taylor.*

Most holy and eternal God, Lord and Sovereign of all thy creatures, I humbly present to thy divine Majesty, myself, my soul, my body, my thoughts and words, my actions and intentions, to be disposed by thee to thy glory, to

be blessed by thy providence, to be sanctified by thy Spirit, and afterwards, that my body and soul may be received into glory. This day, O Lord, and all the days of my life, I design to dedicate to thine honour, through the merits and intercession of my holy Saviour, that in him, and for him, I may be pardoned and accepted. As for me, I am not worthy to be called thy servant; Lord, pardon all my sins, for my Saviour's sake: thou who didst die for me, blessed Jesus, save and deliver me; reserve not my sins to be punished in the day of eternal vengeance, but wash away my guilt, blot it from thy remembrance, that for what is passed, thy wrath may not be excited against me, and in the time to come, I may never provoke thee to anger. Guide me, O Lord, in all the changes and varieties of the world, that in all things which shall happen, I may have an evenness and tranquillity of spirit; that my soul may be wholly

resigned to thy divine will and pleasure, never murmuring at thy fatherly correction, or growing proud and insolent in prosperity. Fix my thoughts, my hopes, and desires upon heaven, and heavenly things; teach me to despise the world, to repent deeply of my sins; give me holy purposes of amendment, and strength to perform faithfully, whatsoever I shall undertake piously. Teach me to watch over my ways, that I may not be surprised by temptation, or a careless spirit. Set a watch, O LORD, before the door of my lips, that I offend not in my tongue, neither against piety or charity. Let all my passions and affections be so brought under the dominion of grace, that I may never by deliberation and purpose, nor yet by levity or rashness, offend thy divine Majesty. Make me such as thou wouldst have me to be; strengthen my faith, confirm my hope, and give me a daily increase of charity, that this day and

ever I may serve thee according to all my opportunities and capacities, till at last by thy mercies, when my body shall lie down in its bed of darkness, my soul may pass into the regions of light, and live with thee for ever. Now, in all tribulation and anguish of spirit, in all dangers of soul and body, in prosperity and adversity, in the hour of death, and in the day of judgment, holy and blessed Saviour Jesus, have mercy on me, save and deliver me, and all faithful people. *Amen.*

---

*MORNING.*

I LAID me down and slept, and am risen again, for it is thou, LORD, only, who makest me to dwell in safety. Many evils have befallen me, which I could neither foresee nor hinder; but thou, O LORD, hast preserved me from all, I acknowledge thy gracious favour and protection, and confess how little I have

deserved them. I have not loved thee, O God, as I ought to have done, nor have I loved my neighbour as myself: I have not remembered thee on my bed, nor thought of thee when waking, as becometh thy servant. I have not kept thy commandments: if thou should be strict to mark what is amiss, how, O God, am I to abide it? I could not answer to thee one charge. Enter not into judgment with thy servant; for in thy sight shall no man be justified. In all dangers and temptations, teach me to set thee continually before me, and do thou in mercy direct my paths. Show me my ignorance and wickedness, that I may not trust in my own strength and good resolutions. May I undertake nothing which is not warranted by thy Holy Word: prosper thou the work of thy hands. O prosper thou my handy-work. Deliver me, O God, thou only giver of holiness, from myself, who am my greatest enemy, and from all those

dangers to which self-confidence may expose me. Draw all my best affections to thyself; and may it be my delight, as it is my duty, to serve thee in holiness and righteousness all my life. *Amen.*

## EVENING PRAYERS.

### *EVENING.*

I THANK thee, O LORD, for the blessings which I have this day enjoyed. Grant me this night such refreshing rest, that I may be better able to discharge the duties, and bear the burdens of another day, if thou shalt be pleased to add another day to my life. If my eyes should be kept waking, may my meditations on thee be useful to me. Pity my weakness, O merciful GOD, and hear my imperfect petitions for the sake of our Lord Jesus Christ, who is touched with our infirmities, to whom, as to our merciful High Priest, be glory, for ever and ever. *Amen.*

*EVENING*—[*Jeremy Taylor*].

Blessed be the God and Father of our Lord Jesus, who hath sent his angels, and kept me this day from the destruction that walketh at noon, and the arrow that flieth by day, and hath given me his spirit to restrain me from those evils to which my own weaknesses and evil habits would easily betray me. Blessing, glory, honour, and power be unto him who sitteth on the throne, and to the Lamb, for ever and ever. *Amen.*

---

*EVENING*—[*Dr. Johnson*].

O Lord, in whose hands are life and death, by whose power I am sustained, and by whose mercy I am spared, look down upon me with pity; forgive me, that I have this day neglected the duty thou hast assigned to it, and suffered the hours of which I must give account, to pass away without any endeavour to

accomplish thy will, or to promote my salvation. Make me to remember, O GOD, that every day is thy gift, and ought to be used according to thy command. Grant me, therefore, so to repent of my negligence, that I may obtain mercy from thee, and pass the time which thou shalt yet allot me in the diligent performance of thy commands, through Jesus Christ. *Amen.*

---

*EVENING.*

I WILL lay me down in peace, and take my rest, for it is thou, LORD, only, that maketh me to dwell in safety, and into thy hands I recommend my spirit, my soul, and my body; for thou hast redeemed me, O LORD, thou GOD of truth. Let my prayer, O LORD, be set forth as incense, and the lifting up of my hands be as an evening sacrifice. O LORD our heavenly Father, whose glory the heaven of heavens cannot contain,

look down from the throne of thy Majesty, and behold thy unworthy servant at the feet of thy mercy, humbly confessing to thee the vanity and sinfulness of my whole life, especially the omissions and commissions of my duty this day, wherewith I have so lately offended thine infinite goodness, and so grievously wounded my own soul; of these and all other my transgressions, I most truly repent, and am heartily sorry for all my misdoings: the remembrance of them is intolerable: have mercy upon me, most merciful Father, for thy son Jesus Christ's sake; forgive me all that is past, and accept of my prayers and supplications, through the merits and mediation of the same, my Redeemer. Accept my unfeigned thanks for preserving me this day from the many dangers incident to my condition, and from the many calamities justly due to my sins. Subdue in me every evil passion, and since thou hast ordained the

night to take our rest, grant me a continuance of thy gracious protection, and defend me from all the perils and dangers of this night, that being refreshed with moderate sleep, I may be enabled to discharge the duties of my calling, and to persevere in holiness and pureness of living through the remainder of my days, through Jesus Christ. *Amen.*

---

### *EVENING.*

*On going to Rest.*

GRANT me, blessed LORD, so to order, govern, and end my life, that death may seize me but as sleep, and this sleep may be in rest; this rest in security, and security in eternity.

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### *EVENING.*

O THOU who hearest prayer, and art near to all who call upon thee, mercifully incline thine ears to the prayers

which I this evening offer to thee. Always preserve in me an awe of thy divine Majesty, and a fear of offending thee; ever bearing in mind that thou art about my path and about my bed, and spiest out all my ways. Leave me not in spiritual darkness, O GOD; let me not deceive myself in the things which belong to my peace. LORD, lift thou up the light of thy countenance upon me, and that shall give me peace. Forgive the manifold sins of which my conscience accuses me, and those of which from the frailty of my nature I am most subject to. Pardon all my iniquities: make me to lay down in peace and take my rest, and grant that I may serve thee in thy faith and fear all the days of my life. Defend me from all the perils and dangers of darkness, and cause me to wake in the morning endued with new vigour in my soul, that I may walk in the path of thy commandments; and when at last I am freed from the fetters of this

mortal body, may I, by thy mercy, and through the merits and mediation of thy blessed Son, enter into the rest which remaineth for the people of GOD. Hear me, O thou who never slumberest or sleepest, and grant these my petitions for Jesus Christ's sake. *Amen.*

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*For MORNING, or EVENING.*

I THANK thee, O GOD, for the quiet rest which I have enjoyed through the night past [*or* protecting me during the day past]; for my preservation in health and safety, free and secure from all sad casualties and evil accidents, from the wrath which I have every day deserved. O my GOD, I will give thanks to thee for ever. Grant me to serve thee faithfully by adoration and prayer, by praise and thanksgiving, and by the active exercise of every talent and means which thou hast graciously conferred upon me. I thank thee, also, that during the night

[*or* day] past, thou hast preserved me from all heinous sins and presumptuous wickedness [*if such should be the case; if not, confess the particular sin, and implore mercy*]; but I presume not to profess perfect innocence in any respect, for I cannot but be conscious, if not of wilful sins, yet of many negligences, ignorances, secret faults and infirmities, for which I have to implore thy mercy and pardon; and when I look back on my past life, and contemplate the mass of offences, perpetuated without sorrow or remorse, through the course of a long existence, I cannot but feel a dread of thy just judgment; and I should actually have despaired of forgiveness, if my Saviour himself had not assured me, that all sins should be forgiven unto the sons of men, and that his blood and passion were a sufficient atonement for the sins of a guilty world; through his blessed mediation, I beseech thee, therefore, O merciful GOD, to grant me that true re-

pentance, and that lively faith to which thou hast annexed the benefit of his glorious passion; that my soul may be cleansed from all pollution, and my heart purified from every sin. O GOD, preserve my soul from further guilt, and grant that it may daily increase in grace and in thy favour and acceptance through Jesus Christ, until at last it shall please thee of thy infinite mercy to separate my soul from my body; and that then my soul may be borne into the presence of my blessed Redeemer, where, through his mercy, it may remain in a state of eternal happiness, associated in heavenly love with those dear friends and relatives who are gone before me, and with the spirits of just men made perfect, who have departed this life in thy faith and fear. Even so, blessed Jesus, so let it be. *Amen.*

# OCCASIONAL PRAYERS.

PRAYER—[*Dr. Johnson*].

*New Year's Day.*

ALMIGHTY and most merciful Father, I again appear in thy presence, the wretched mis-spender of another year. which thou hast allotted me. O LORD, let me not sink into total depravity; look down upon me, and rescue me, at last, from the bondage of sin. Impart to me good resolutions, and give me strength and perseverance to perform them. Take not from me thy holy Spirit, but grant that I may redeem the time lost, and that by sincere repentance and faithful obedience, I may finally obtain everlasting happiness, for the sake of Jesus Christ our Lord. *Amen.*

PRAYER. [MS.

*Good Friday.*

PRAISE and glory be to thee, O Lord Jesus Christ! thou hast redeemed us miserable sinners, and saved us from eternal death and misery. How unspeakable is the love which has reconciled us to our heavenly Father; how great was the anguish that has purchased our atonement. I beseech thee, O LORD, let not the remembrance of thy bitter pain and agony, which thou didst endure for our sake, pass from my mind without a due impression; let it be a continual warning against every sin, and a consolation under all trouble. What affliction can befal me that is to be compared with what thou didst suffer in thy mortal nature. At every memorial of thy death may I so consider my ways, and renew my vows of obedience, that all wickedness may be subdued in me, and all holy virtues planted and

strengthened in my mind. Aid me in following the example thou hast left us. in bearing evil with patience, and resigning myself to the will of GOD, even in the hour of distress or death. Grant this, O LORD, for thy mercy's sake. *Amen.*

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PRAYER. [MS.

*Easter Day.*

O LORD JESUS CHRIST, who hast taken away the power of death and hell, and brought to light immortality and life; and through thy death and resurrection art become Lord both of the dead and of the living; I beseech thee, enable me to perceive and to know the power of thy resurrection. Let not sin nor death have dominion over me, but awaken me to a more active resolution to rise above all vanity and folly; not to be led away by the deceitfulness of sin-

ful passions, but live as though I were indeed dead unto sin, and arisen to a life of righteousness and purity. Thou, O LORD, wert for awhile forsaken by GOD, and given up to the pangs of death; yet didst thou burst the bonds of the grave, and arise again in glory. Therefore will I rejoice in my heart, and give thanks; and pray, that at the latter day I may have part in the resurrection of the just, that so my frail body may be made like unto thy glorious body, and dwell with thee in life everlasting. *Amen.*

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PRAYER. [MS.

*Whitsunday.*

O GOD the Holy Ghost, who art eternal with the Father and the Son, I praise thee and thank thee, that thou hast called us to the knowledge of the Christian faith, and enabled me to be-

lieve in Jesus Christ as my Lord and Saviour. Guide me, I beseech thee, in all wisdom, maintain and increase in my soul true faith, and give me a right understanding of thy word. Purify my heart, that I may pray with earnest supplication, and humble confidence. Grant me peace of mind and a conscience void of offence; strengthen me against error, doubt, and fear; establish me in a firm trust in the promise of redemption. Make my heart free from all bitterness, anger, and all those things that are contrary to thy will: for I acknowledge that I am yet far from showing forth all those fruits of thy Spirit, which the holy Apostle has declared to be acceptable in the sight of GOD. Renew me continually in the inward mind, that I may become daily more able to withstand every evil thing, and to bear the afflictions that befal us in this world, with long-suffering, patience, and meekness. And when my life draweth nigh to its

end, then, O God, be unto me a spirit of joy and consolation, and let my soul depart in peace to the eternal mansions in heaven, where I shall behold thee face to face, and praise thee evermore. *Amen.*

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PRAYER. [MS.

*Christmas Day.*

O God accept, I beseech thee, of my imperfect love and gratitude for all thy mercies, and more particularly on this day listen to my voice of thanksgiving, when we commemorate the greatest blessing granted unto mankind, the birth into this world of thy Son Jesus Christ. May I show forth my gratitude by my works of love, and may my inward thoughts ascend in praise to thee, for thy unspeakable mercy. Enable me truly and constantly to give glory to God in the highest, to strive with my

whole heart to promote peace on earth, and with all love, gentleness, and unweariedness, practise good will towards men. Thus may I become more worthy of being numbered among the sons and the daughters of the Almighty, and be ever mindful of those blessings obtained for us by thy Son Jesus, who took our nature upon him, to guide us in the way of peace and righteousness. May the light which arose to the heathen, be ever my guide, and lead me forth from the land of darkness and the shadow of death. Hear my prayer, O God, for thy blessed Son's sake. *Amen.*

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PRAYER—[*Dr. Johnson.*]

*Birth-day* (1).

Almighty God, by whose mercy I am permitted to behold the beginning of another year, succour with thy help, and bless with thy favour, the creatures

whom thou vouchsafest to preserve. Dispel my fears, and grant that the time which thou shalt yet appoint me may not pass unprofitably away. Let me perform to thy glory, and the good of my fellow-creatures, the work which thou shalt yet appoint me; and grant that, as I draw nearer to my dissolution, I may, by the help of thy holy Spirit, feel my knowledge of thee increased, my hope exalted, and my faith strengthened; that I may, when the hour which is coming shall come, pass, by a holy death, to everlasting life, for the sake of Jesus Christ. *Amen.*

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PRAYER—[*Dr. Johnson.*]

*Birth-day* (2).

ALMIGHTY and most merciful Father, who hast brought me to the beginning of another year, grant me so to remember thy goodness as that every year and

day which thou shalt yet grant me, may be employed in the amendment of my life, and in the diligent discharge of such duties as thy providence shall allot me. Grant me by thy grace to know and do what thou requirest. Give me good desires, and remove those impediments which may hinder them from effect. Forgive me my sins, negligences, and ignorances, and when at last thou shalt call me to another life, receive me to everlasting happiness, for the sake of Jesus Christ our Lord. *Amen.*

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### PRAYER.

*For Grace and Faith* (1).

O Holy and Eternal Jesus, who didst die for me and for all mankind, reconciling us to God, adopting us into the portion of thine heritage, and making our souls to rely upon spiritual strength, O let me ever believe thy word, trust in

thy promises, wait for thy mercies, and do thy will. LORD, I renounce whatever is against thy truth, and if secretly I believe any false proposition, I do it in the simplicity and weakness of my heart. Thou art the way, the truth, and the life. I know that what thou hast declared is the truth of GOD. And I desire to adhere to the religion thou hast taught. O my GOD, I will trust in thee. In thee, O LORD, have I trusted, let me never be confounded. *Amen.*

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### PRAYER.

*For Grace and Faith* (2).

ALMIGHTY FATHER, who hast in thy Gospel declared that whosoever believeth in Jesus Christ shall have everlasting life, and that this is life eternal, to know thee, the only true GOD, and Jesus Christ whom thou hast sent, increase this knowledge and confirm this faith in

me. Grant me such a sense of thy mercy as may never depart from my mind. I steadfastly believe, blessed Jesus, that thou didst suffer to save me and all the world. Make me die to sin and live to righteousness. Accept my imperfect repentance and resolutions, and let the merits of my crucified Saviour supply all my wants and imperfections. Grant this, O merciful Father, through the same thy Son Jesus Christ. *Amen.*

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### PRAYER.

*Acknowledgment of the Omnipresence of God.*

O Almighty God, Infinite and Eternal, thou fillest all things with thy presence, thou art every where by thy essence and by thy power; in heaven by glory, in the hearts of thy servants by thy Spirit, and in the consciences of all men by thy observation of us. Teach me to walk always in thy sight, to fear

thy Majesty, to revere thy wisdom and omniscience, that I may never dare to commit any crime in the eye of my LORD and judge, but that I may so demean myself that my judge may not be my accuser, and that I, expressing my belief of thy continual presence here, may feel the effects of it in the participation of eternal glory, through Jesus Christ. *Amen.*

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## PRAYER.

*For Spiritual Affections.*

O ETERNAL FATHER, that sittest in heaven invested with essential glory and divine perfections, fill my soul with so deep a sense of the excellence of spiritual things, that my affections being weaned from the world, I may, by a holy discipline, a clear resolution, and a free spirit, have my conversation in heaven, and heavenly employments; that being,

in affections as in condition, a pilgrim and stranger here, I may covet after, and labour for an abiding city, and at last may enter into, and for ever dwell in heaven, through Jesus Christ our Lord. *Amen.*

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## PRAYER.

*For Meekness of Temper.*

O Blessed God, thou compassionate Lover of souls, look with pity on thy weak and frail creature, encompassed with many and great infirmities. My nature is corrupt, my passions are strong, and so prone am I to anger and peevishness, that every slight provocation makes me froward and impatient, and many times I am hurried into unreasonable passions. O Lord, I bewail this wretched corruption, humbly beseeching thee, for the mercies of my Saviour, to pardon all the sin that it has betrayed me into,

and I beg of thee, O Father of mercies, to give me a meek and quiet spirit, a patient temper, an humble, charitable, and Christian disposition, that my mind may at all times be quiet and easy, my carriage gentle and obliging, and my whole conduct such as becomes the servant of the meek and Blessed Jesus. Convince me, O LORD, of the great sin of anger; how contrary it is to the spirit of thy most holy religion, what an enemy it is to our happiness, and how much it unfits us for the duties we owe to thee, our neighbours, and ourselves. Let the example of my Saviour inspire me with an humble, charitable, and forgiving temper, that like him, I may be meek and lowly of heart. O my GOD, it is my sincere desire to be freed from the dominion of sin; but alas! I am a feeble creature! O let the mighty power of thy grace strengthen my weak endeavours, and enable me to conquer my most inveterate habits. Root out of my heart

all pride and vanity, all malice, hatred, prejudice, and ill-will: give me an humble opinion of myself, ever remembering how much I stand in need of pity and forgiveness at thy hands. Take from me the spirit of this world, and fill me with that spirit of charity which suffereth long and is kind, that beareth all things, and is not easily provoked; so that, being filled with the peace of GOD which passeth all understanding, I may live in comfort and die with joy, and hereafter dwell in those mansions of eternal bliss, where thou, O LORD, and blessed Jesus, the prince of peace, livest and reignest for ever and ever. *Amen.*

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PRAYER—[*R. Sherlock.*]

*Invocation to the Spirit.*

COME, Holy Spirit, and by thy celestial influence apply to all my spiritual distempers those healing remedies which

my blessed Redeemer has so dearly purchased. Illuminate my darkened understanding to give a right estimate of all things according to their real value. Regulate my disordered affections, that they no more, by their tumult or sway, first darken my understanding, and then cast down my spirit from a state of integrity. Suppress my passions to be subject to the dictates of right reason and holy religion. Enable me, by thy divine aid, to stand firm against all the assaults of the devil, the world, and the flesh, that they wound me no more, or in the least infringe the innocence, purity, and peace of my conscience. *Amen.*

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## PRAYER.

*For Stedfast Resolution.*

I HUMBLY beseech thee, most merciful GOD, that by thy grace thou wouldst keep alive in me a constant sense of thy

presence, and of my dependence upon thee. Suffer me not to return to my former sinfulness and disobedience, or again to yield to evil passions and desires; but save me not only from my worldly, but also from my spiritual enemies, and most especially save me from myself, for the sake of Jesus Christ my Saviour. *Amen.*

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## PRAYER.

*In Affliction.*

Almighty God, who beholdest with compassion the frailties of thy sinful creatures, deliver me, if it be thy blessed will, from the distress of mind under which I labour. Strengthen my mind, and inform my understanding, that I may rightly know my duty, and act on all occasions, and in every circumstance of life, in the manner the most acceptable to thee. Pardon my secret sins

and infirmities, and preserve me from all wilful neglects and offences. If thou seest it expedient for the welfare of my soul, fill me with that fervour of devotion and affection towards thee, and with that measure of spiritual comfort and assurance, which may preserve my mind in a frame of cheerfulness and composure. But if trouble and bitterness of mind be more expedient for me, continue to me both this and all other afflictions which thou seest most conducive to my future happiness, and grant me to bear them with patience and resignation. Let thy holy Spirit direct and support me under every trial, and enable me to walk in thy faith and fear, that I may be at last received into thy kingdom, through the merits and mediation of thy Son Jesus Christ, our blessed Lord and Saviour. *Amen.*

## PRAYER.

*In Depression of Spirits* (1).

Go not far from me, O Lord my God, make haste to help me, for corrupt imaginations are perpetually rising in my breast, and innumerable fears close me in on every side. Be pleased, O gracious Lord, to refresh my soul with some speedy comfort; scatter and disperse the dark and sinful thoughts which haunt my soul, by shedding thy grace on my heart; for this alone is my hope and comfort, that I can take refuge in thy goodness, repose my confidence, and cast all my care and burthen on thee, who never failest them that call upon thee. Give me patience under all adversities, and a happy issue out of all afflictions both of body and mind. Turn thee to me, O Lord, and have mercy upon me, for I am in misery; the sorrows of my heart are enlarged. O bring me out of all my troubles, look upon my repent-

ance, and forgive me all my sins. O keep my soul and deliver me. Let me not be confounded, for I put my trust in thee, through Jesus Christ our Lord. *Amen.*

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## PRAYER.

*In Depression of Spirits* (2).

O Eternal God, Father of mercies, and God of all comfort, look upon the sadness and sorrow of thy servant. My sins lie heavy upon me, and press me sore, and there is no rest in my soul by reason of my own evil dispositions. The waters are gone over me. I stick fast in the deep mire, and my miseries are without comfort, because they are produced by my sins. I am so utterly unworthy, that though I have great desires, I have no disposition towards comfort. My sins have caused my sorrow, and my sorrow does not cure my sins. Unless for thy own sake, because thou art all

good and merciful, thou shalt pity and relieve me, I am as much without remedy as without comfort. LORD, pity me. LORD, let thy grace refresh my spirits; thy mercy pardon me; nor let my portion be with hopeless and accursed spirits. Thou art good and gracious, and I throw myself upon thy mercy. Do thou with me what seems best in thine eyes. I cannot suffer more than I have deserved; but thou art infinitely more merciful than I can be miserable, and thy mercy, which is above all thy own works, must be above my sin and misery. Dearest Saviour, let me trust in thee, and let me never be confounded. *Amen.*

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## PRAYER.

*For Repentance.*

O ALMIGHTY GOD, who lovest not that a sinner should perish, be pleased to work in me what thou hast com-

manded should be in me. LORD, I am an unprofitable servant; I have behaved myself like an unconcerned person in the ruins and breaches of my soul. But, O GOD, thou art my GOD; early will I seek thee: turn my sin into repentance, and let my repentance proceed to pardon and refreshment. Support me by thy grace; strengthen me with thy spirit; soften my impenitent and hardened heart; make the remaining portion of my days like the perpetual watches of the night, full of caution and observance, strong and resolute, patient and severe. I remember with shame that I have sinned with passion and by choice: let my hatred of sin be as great as my love to thee. O dearest Saviour, have pity on thy servant; let every sigh be the expression of a sincere and deep-rooted repentance; may every cross I endure in this life be a punishment of sin and an incitement to pardon. O grant me sorrow here, if it tend to my eternal

good and joy hereafter, through Jesus Christ, who is our hope, and the glory of all faithful souls. *Amen.*

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## PRAYER.

*Confession of Sin.*

I ACKNOWLEDGE, dear GOD, that I have deserved the greatest of thy indignation; that if thou had dwelt with me according to my deserts, I should now be bewailing my miseries in a sad eternity; but thy mercy triumphing over thy justice and my sins, thou hast still continued to me time for repentance. Thou hast opened to me the gates of mercy and grace, that I might glorify thee. O GOD, grant that I may at length enter into these gates, and walk hereafter in purity and holiness, by the aid of thy holy Spirit, through Jesus Christ my Lord. *Amen.*

## PRAYER.

*For Pardon of Sins.*

O ETERNAL FATHER, I humbly prostrate myself at the foot of thy mercy-seat, in the confidence of thy command, that we should come to the throne of grace, and find mercy in time of need. O GOD, hear the prayers of a sinner who implores thy mercy. LORD, my necessities are greater than my desires can be; unless thou hast pity on me, I perish everlastingly. But, O LORD, in mercy deliver my soul; O save me for thy mercy's sake. O just and dear GOD, my sins are innumerable; they are upon my soul in multitudes; they are a burthen too heavy for me to bear; always bringing sorrow and heaviness of spirit, a sense of present displeasure, and fear of worse, infinitely worse. Yet although my sins be great, and my fears proportionable, yet thy mercy is still greater. LORD, thou hast sent thy Son to die for

the pardon of our sins, and thy servant begs earnestly and hopes humbly for the effect of thine infinite loving-kindness. LORD, I deserve it not, but I hope thou wilt pardon all my offences; and I beg it of thee for my Saviour's sake, whom thou hast made the great Endearment of thy promise, and the Foundation of our hopes, and the only means whereby we can obtain of thee what we need. LORD, I confess my sins daily to thee, by the secret accusation of my conscience. I put my trust in thee, and thou art ever gracious to them that trust in thee. I call upon thee for mercy, who art more ready to hear than we to pray. But all that I can do, all that I am, and all that I know of myself, is nothing but sin, infirmity, and misery; therefore I throw myself wholly on thy mercy, through Jesus Christ, and beg thee for his death and passion's sake, by his resurrection and ascension, that thou wouldst show pity and compassion to thy servant in

the abolition of her sins; so shall I praise thee with a pure heart, and a peaceful conscience, through my blessed Redeemer. *Amen.*

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## PRAYER.

*For Aid of the Spirit.*

HEAR, most merciful Saviour, I most humbly beseech thee, and let thy grace ever assist the endeavours and designs of thy weak and unworthy servant. I am not able of myself to do or think any thing that is good or well pleasing in thy sight. O let thy holy Spirit ever guard me against the temptations which so strongly encounter me; fix my mind that I may not be led away with the errors of the wicked, but that I may persevere in good works unto the end. Moderate my affections and desires, and centre them only on such objects as are well-pleasing in thy sight. Let thy will

be my sole guide, that all my hopes and wishes may centre in thee alone, and that nothing may seem desirable to me in comparison of a pure heart and a peaceful conscience. O knit my heart unto thee, that I may fear thy name. Make me to love thee above all things, for thou, LORD, art my only hope and rest. O grant that I may find this rest unto my soul both here and hereafter, through the mediation of my blessed Redeemer. *Amen.*

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PRAYER.—[*Whole Duty of Man.*]

*For Aid of the Spirit.*

O LORD my GOD, who by thy Son our Saviour Jesus Christ, hast promised thy holy Spirit to them who ask him of thee, I beseech thee to give him to me in all the graces and assistances of which I stand in need. I ask him in all humility and earnestness, as the

greatest blessing I can receive. I ask him in the sense of my own weakness, as knowing without his continual inspiration I can desire nothing that is good, or do any thing that is acceptable to thee; O therefore let him be with me, and remain with me, and assist and support me in all trials when I most need his help; let him be to me a Spirit of sanctification to purify my corrupt nature, a Spirit of counsel in all difficulties, of direction in all doubts, of courage in all dangers, of constancy in all persecutions, of comfort in all troubles, (especially in the hour of death,) and of entire resignation to thy holy will and pleasure in all afflictions that are most grievous to flesh and blood. Leave me not a moment to my own human frailty without his assistance, but let him constantly inspire me with fear, love, and devotion to thee, with truth, justice, and charity towards my neighbours, and with abstinence and

sobriety towards myself. Furthermore, I beseech thee, let him be unto me a Spirit of patience under all crosses and in all provocations, a Spirit of truth, and steadfast repose of mind in thy care and providence, a Spirit of forgiveness to my enemies; a Spirit of humility to make me quiet and easy in myself, meek and gentle to others, and to free me from all the sin and torment of envy, malice, and avarice; and finally, so let him guide and govern me through the whole course of my life here, that I may not fail to obtain everlasting life, through Jesus Christ our Lord. *Amen.*

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### PRAYER.

*On Reading the Scriptures.*

Pardon, O God, the little regard I have hitherto paid to the manifestations of thy will; for the time to come I will

endeavour to attend with my utmost power to what thou deliverest. Speak, LORD, for thy servant heareth. Let me read thy holy purposes. Strengthen O LORD, my memory, that I may always retain the things that may most contribute to my increase in the knowledge and love of thee; that being conformed to the image of my blessed Saviour here below, I may partake of his glories in the world to come. *Amen.*

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PRAYER.—[*Dr. Johnson.*]

*Against Worldly Thoughts* (1).

O LORD, my Maker and Protector, who hast graciously sent me into this world to work out my salvation, enable me to drive from me all such unquiet and worldly thoughts as may hinder me in the practice of those duties which thou hast required; and while it shall please thee to continue me in this world

where much is to be done, and little to be known, let me serve thee in active zeal, and patient expectation, till the time in which the soul which thou receivest shall be satisfied with knowledge. Grant this, O LORD, for Jesus Christ's sake. *Amen.*

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### PRAYER.

*Against Worldly Thoughts* (2).

O RAISE up my soul, blessed LORD, out of the dust and rubbish of earthly desires; quicken my dulness in thy service, comfort me in all my sadness; dispel all the mists of error and ignorance which cloud my understanding; deliver me from the incursions of worldly thoughts; enlarge my heart from the bondage of sin and Satan, and out of the fetters of all temptations to evil; and so strengthen me in the way which

thou hast commanded, that I may obtain what thou hast promised through Jesus Christ. *Amen.*

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PRAYER. [MS.

*In Sickness.*

ALMIGHTY FATHER of all mercies, and GOD of all consolation, who called me into being, and hast preserved me to this awful hour; when thy hand presseth sore against me, and the sorrows of my heart are enlarged. My body now tendeth to decay, and oppresseth me with grievous pains. My mind is no longer enlightened with thoughts of thy mercy, but afflicteth me with the sore remembrance of my offences. Blessed LORD, thou art pure and holy, and I am sinful and disobedient. To thy promised mercy through Christ do I flee for hope. O lift up the light of thy countenance upon me;

say unto my soul, "Thy sins are forgiven, depart in peace:" even so, my heavenly Father, be it; and grant that I may resign my will wholly unto thee, that no suffering of body or mind may make me forego my hopes in thy goodness, so that at the awful close of life my soul may be full of peace: thus trusting in the infinite mercies of my Creator and Redeemer, I rest my soul and cast my care on thee, hoping, through the mediation of my blessed Saviour, for a glorious resurrection in everlasting life. *Amen.*

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### PRAYER.

*In Sickness.*

O HEAVENLY FATHER, who in thy wisdom knowest what is best for me, if it seem good in thy sight, divert this distemper from seizing on me, so that I may employ my health to thy glory, and

praise thee for ever. But if thou art pleased to proceed against me, I entirely desire to submit to thy afflicting hand; for thou art wont to chastise none but those whom thou lovest, and I am persuaded thou wilt lay no more on me than thou wilt enable me to bear. I likewise believe that this visitation is intended for my good, even to humble and reform me; O grant that it may work that saving effect in me. LORD, create in me a true penitent sorrow for all my past sins, a lively faith in thy mercy, and sincere resolutions to become a new creature for the future. Preserve me from all frowardness and impatience; and give me grace and strength to submit to all thy dispensations with a perfect resignation to thy divine will. Let not this disease deprive me of my senses; but as the outward man decayeth, do thou strengthen the inward man with comforts equal to my pressures. And thou, O LORD, who

givest medicines to heal our sicknesses, bless those means used for my recovery, and restore me to my bodily health and strength in thy due time. But if thou hast appointed this sickness unto death, thy blessed will be done, and so teach me to number my days that I may apply my heart unto wisdom, that hereafter I may partake of that blessed state where all tears shall be wiped away from mine eyes, and death and sorrow shall be no more, for thy dear Son Jesus Christ's sake. *Amen, Lord Jesus.*

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PRAYER.—[*Rev. Thomas Twining.*]

*For the Use of a Friend labouring under a Painful and Fatal Illness.*

ALMIGHTY and most merciful FATHER, in whose hands are Life and Death, look down with an eye of pity upon my sufferings. If it be in the decrees of thy providence, that *this cup may not pass from me*, thy will be done. But, O

LORD, I beseech thee, relieve my pains, enable me to sustain them with patience, and humble resignation to thy will; and release me, in thy good time, from the miseries of a lingering and painful death. Forgive all my sins and infirmities; comfort my mind with trust and confidence in thy mercy, and with the cheering hope, that the sufferings, which thy providence seeth fit I should undergo in *this* life, may, through the merits of my Redeemer, work for me a far more exceeding and eternal weight of glory and happiness in the *next*. *Amen.*

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*A Prayer to be used by one going on a Journey.*

O GOD, who art alike present in all places, and preservest man and beast, blessed be thy name for the knowledge thou hast given me of thy wise and merciful providence, who makest thy angels

ministering spirits, for them that shall be heirs of salvation.

I commit my soul and body to thy protection, who art the Defender of all them that put their trust in thee. To thee, O Lord, do I commit myself, and all that belongs to me. I entirely depend on thy goodness to be with me, and prosper me in the way that I am going. Give thy holy angels charge of me, and defend me from all thieves and robbers, and from all casualties and evil accidents, if it be thy blessed will; and I beseech thee more especially, to accompany me with the presence of thy holy Spirit, to preserve my soul in safety from all evil thoughts, passions, or desires, that may any way offend thy divine Majesty. Deliver me from the danger of any evil company into which I may fall, that I may not frame myself to the manners of profane persons, but by a pious and discreet behaviour rather reprove them; and give me grace thank-

fully to embrace the company of those who are good, if I be blessed with it, that I may rejoice in their society, and improve it to my increase of wisdom, and pious affection towards thee. Bless and defend this habitation which I am now leaving, and all remaining in it; that whatever distance we may be from one another, we may all live and walk in the same spirit of faith, and love and holiness. Grant me a happy meeting again with my friends and relations, if it be thy will and pleasure; but howsoever thou shalt think fit to dispose of us in this world, bring us, in the end of our pilgrimage, into that blessed rest which thou hast prepared for thy faithful servants, through Jesus Christ.—*Amen.*

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*A Thanksgiving after a Return from a Journey.*

BLESSED be thy name, O GOD, who hast protected and preserved me from many perils and dangers in the journey

I have lately taken: thou hast been a covering to me night and day, in every place where I have been, from many dangers; and hast at last brought me in peace and safety to my relations and friends, whom thou hast protected, and their dwellings, from all evil accidents.

To thy good providence I wholly owe it; and I desire to be duly thankful for these and all other thy great mercies and deliverances, who hast dealt so bountifully with me.

Endue me, O God of all grace, with a more serious spirit, often reflecting and meditating upon thee, and upon thy benefits both to my soul and body: for this life, and that which is to come; that I may not be taught the value and number of thy blessings by being deprived of them, but in their constant uses and enjoyment, may praise thy infinite goodness and mercy with sensible love to thee, and delight in doing thy will.

Bless all others, I beseech thee, that desire the same mercy, of which thou hast made me a partaker. Receive them into thy protection; conduct them in safety to the end of their journey; make them ever mindful of thy loving kindness, and remember every new benefit is a new obligation to better obedience: for thy mercy's sake in Jesus Christ. *Amen.*

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## PRAYER.

*Of Madame Elizabeth of France.*

O my GOD, I know not what is to befal me this day, but I am assured that nothing will happen which thou hast not foreseen, and ordained from all eternity; this is enough for me. I adore thy eternal and impenetrable designs. I submit to them with my whole heart; I desire, I accept of all; I make a sacrifice to thee of all, and I unite

this sacrifice with that of my divine Saviour. I beg of thee, in his name, and by his infinite merits, patience in all my sufferings, and that perfect and entire submission to thy dispensations which is due to thee. *Amen.*

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PRAYER. [MS.

O Father of mercies, God of all comforts, who hast, by thy dear Son, Jesus Christ, promised thy Holy Spirit to them that ask it, behold thy servant imploring thy aid, that with all humility I may acknowledge my manifold sins, and obtain thy forgiveness; create in me a new and contrite heart, and renew in me, most merciful God, that purity of soul which the world and my own corrupt affections have taken away; impute not to me involuntary errors and infirmities; and may a just sense of thy innumerable mercies strike me

with abhorrence of all wilful sins. Let a due sense of thy mercies keep me steady in the plain path of integrity and all Christian duties; may I seek peace and ensue it, be merciful and charitable to all men, and keep my heart with all diligence, lest the cares and pleasures of life should divert my thoughts, and wean my soul from those spiritual joys which can alone sweeten the bitterness of life, and bestow on me that peace which the world cannot give. And when this earthly scene shall fade away, may I be received into the everlasting mansions prepared for the disciples of our Lord and Saviour Jesus Christ; and when my heart and flesh shall fail, be thou, O GOD, the strength of my heart, and my portion for ever. *Amen.*

PRAYER. [MS.

ALMIGHTY LORD GOD, I present to thee my humble tribute of praise. I look to thee, O Father, beseeching thee to assist me to obtain that peace which the world cannot give. Always remembering the example of my Saviour, may I imitate his unspotted purity, his universal charity, and entire resignation to thy will, that in all things bearing his image and following his example, I may be a partaker of his heavenly kingdom. Arm me, blessed LORD, against the fears of approaching dissolution, that I may no longer consider death but as the fulfilment of thy gracious promise to open to me the gate of everlasting life, when I shall be perfected through the merits of my Redeemer. *Amen.*

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PRAYER. [MS.

ALMIGHTY GOD, I return thee my humble and hearty thanks for all the

blessings which thou hast continually dispensed to me; but above all, I thank thee, that in giving me this life thou hast made me capable of attaining eternal happiness through the merits of my Saviour. O GOD, I confess myself wholly unworthy of these blessings, and that I have done those things which I ought not to have done. But, O LORD, who hatest nothing that thou hast made, and art always more ready to forgive than to punish, spare me, I humbly beseech thee, and let the vengeance I have justly incurred be averted from me. For the sake of my blessed Redeemer receive me into thy gracious favour. As I look to thee for the forgiveness of my past sins, so do I implore thy future guidance. Thou art the protector of all who trust in thee; we can do no good thing without thee; grant me the help of thy grace, make me truly penitent for my sins, and sanctify my heart, that I may in all things please

thee. While it is thy gracious will to bless me with prosperity, endue me with humility and moderation; and when thou seest good to try me with affliction, grant me patience and thorough resignation to thy will, and a firm trust in thy mercy. Give to me, O LORD, that most excellent gift of Christian charity, and dispose me to return good for evil, and rather to excuse than condemn the failings of others. Establish in me a spirit of content, and enable me to discharge the duties of my station with diligence and cheerfulness. O LORD, in thy mercy uphold my soul, that I may enjoy the blessed consciousness that the same divine Power, which breathed in me the first breath of life, will recal the last parting throb to himself, and receive the immortal spirit into the mansions of peace, where neither sin nor sorrow shall enter. *Amen.*

PRAYER. [MS.

O THOU, who art the Source of life and all goodness, I would call forth every grateful and pious affection of my heart in devout adoration of thee, the Lord of all. Accept my unfeigned thanks for thine innumerable mercies: the air I breathe, the bread I eat, bear testimony of thy goodness: when I awake, thou art present to protect me by thy power; when I lie down to rest, thou art my sole defence. It becometh me, gracious LORD, to search my heart, and confess myself unworthy of thy goodness; the powers of my mind have been abused, and the social affections, implanted by thee as a source of enjoyment, I have perverted by my untoward passions. To thee I flee for succour; speak peace to me, and let thy Holy Spirit purify my heart, that all my thoughts may be directed to serve thee in holiness of living. Remove tempta-

tion from me, lest, being full, I forget thee, and become unmindful of the distresses of my fellow-creatures. Grant, gracious LORD, that when I shall sleep the sleep of death, I may rise to the life immortal, and be reunited to those dear friends who have departed this life in thy faith and fear, and possess in thy presence fulness of joy, and pleasure at thy right hand for evermore, through the merits of my blessed Redeemer Jesus Christ. *Amen.*

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PRAYER. [MS.

ALMIGHTY GOD, with whom live the spirits of just men made perfect, I humbly implore thy aid so daily to prepare myself for thy awful summons out of this life, that with a composed mind, a truly penitent and resigned heart, I may submit myself wholly to thee. Cleanse me, O Father, in the blood of the spotless Lamb that was slain to take away the

sins of the world, that all the defilement I have contracted may be done away. Grant me such a full conviction of the uncertainty of my life, as may make me number the hours and days of my abode here, and employ them in the search of heavenly wisdom, which can alone exalt my desires above the perishable things of this life, and fix my desire only on thy favour. Blessed LORD, suffer me not, from any pain of body, or distress of mind, to let go my humble hope in thy goodness, but mercifully, in the awful hour of departure, strengthen me that I may joyfully resign my spirit into thy hands, trusting in the infinite mercy of my Father, my Creator, and my Redeemer, to whom, with the Holy Ghost, be all honour and glory for evermore. *Amen.*

PRAYER. [MS.

O Father of Mercies, I beseech thee to hear the prayer of thy servant, humbly prostrate before thy throne: give me grace to observe constantly the golden rule, to do unto all men as I would they should do unto me; to promote, as far as I can, the temporal and eternal welfare of all my fellow-creatures; let a spirit of charity influence all my thoughts, words, and actions; that charity which vaunteth not itself, is not puffed up, thinketh no evil. Make me ready to forgive injuries, nor let me ever revenge them, but out of a regard to justice and the good of mankind. Teach me to mourn with them that mourn, and rejoice with them that rejoice; give me a heart to feel for the distresses of my fellow-creatures, and a hand to relieve them to the extent of my power. In my religious services let me ever wait upon thee with a pure heart, at once free

from enthusiasm and coldness, from superstition and every stain of infidelity. Let me ever submit my reason to faith founded on reasonable evidence; believing in thee, the eternal GOD, and Jesus Christ, whom thou hast sent. Let me follow after Jesus Christ in all humility; let me live in thee; let me die in thee; and through thy mercy, and the merits of thy Son, be received into thy heavenly kingdom. *Amen.*

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PRAYER. [MS.

O ALMIGHTY and gracious GOD, thy unworthy servant, now prostrate at the foot of thy mercy-seat, desires to laud and praise thee for thy repeated favours and blessings. Glory be to thee for causing me to be born of Christian parents; that I was taught in my infancy to know thee the true GOD, and Jesus Christ whom thou hast sent; for

preserving me from the snares of heresy, of schism, and irreligion; for giving me grace to receive and stand fast in the true faith, for all the assistance I have had to enable me to observe my infant vows, and for participation of the body and blood of my LORD and GOD in the holy sacrament. For whatever sin I have at any time escaped, for whatever good I have done or thought, glory be to thee.

I bless thee, likewise, O Father of mercies, for all thy temporal blessings to me; for my good education in useful human learning; for all the faculties of my body and soul; for the competency of living I enjoy; for the many friends thou hast blessed me with; for my health and strength; for all I am, or have been, glory to thee. Had I the tongue of angels to hymn thy praises, it would have failed to offer a worthy sacrifice of thanksgiving; how then shall I, frail, finite worm, be equal to

the task? What can I do but fall down before thee in silent gratitude, reflect and adore? Oh! thou inexhaustible Source of perfection, thou knowest the secrets of my heart: though the frailty of my nature cannot express my thankfulness and gratitude, thy eyes can read it in the innermost tablets of my heart. Praise the LORD, O my soul; let all that is within me praise his holy name. *Amen.*

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PRAYER. [MS.

ALMIGHTY GOD, Maker of heaven and earth, in whom we live, and move, and have our being, I, thy most unworthy servant, humbly desire to offer thee my unfeigned thanks for thy goodness and mercy in preserving me through all the dangers of youth until now. O my GOD, assist me with thy grace, that I may pass through every stage of my life with innocence and purity of heart:

increase my abilities, and enable me on every occasion, by my life and example, to show forth the dignity of human nature, and to act as a being endowed with a reasoning capacity, and deserving thy favour, in exalting us so high above thy other creatures. I know, O LORD, the weakness of my nature, and my own insufficiency: without thee I can do no good thing: therefore, to thee I flee for succour and protection, against all the enemies to my present and future happiness.

As thou hast ordained that man should be born to labour, O aid me with thy Spirit, ever to work the thing that is good. Give me a thorough detestation of idleness: a constant and most diligent care of my time, and an unceasing desire to promote thy glory and the good of mankind. Direct me, O LORD, to the most worthy pursuits and studies, and bless and prosper my labour and undertakings, both of body

and mind. Heal in me, O Physician of souls! whatever wounds sin has inflicted; and preserve me, for the time to come, from every injury my spiritual enemies may covet to annoy me with. Permit, likewise, O LORD, thy unworthy petitioner to implore, as far as seemeth good in thy sight, a protection from temporal evils, and the enjoyment of temporal blessings. In fine, O LORD, keep me so, both in body and mind, that I may be presented pure at the last day before the throne of Jesus Christ; to whom, with thee and the Holy Ghost, be honour, praise, adoration, and worship, for ever and ever. *Amen.*

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PRAYER. [MS.

O LORD GOD Almighty, the Searcher of all hearts, from whom no secrets are hid, who canst guide and rule our wills

and affections according to thy good pleasure, without whom we can neither think nor act aright, at no moment of my life let thy presence be wanting to me; keep up in my mind a constant belief, hope, and trust in thy wisdom, power, and goodness; knowing that neither the good nor evil things of this life can be of long continuance, nor are of any estimation in comparison with the eternal joys or punishments which await our appearance before the judgment-seat of Christ in the life which is to come; for which dread event prepare me, good Lord! Make me humble in prosperity, patient in adversity, always resigned to thy divine will, keeping a conscience void of offence, and constantly looking for the coming of the Lord Jesus, to whom with thee and the Holy Ghost, be honour and glory for ever and ever. *Amen.*

PRAYER. [MS.

*On Accession of Wealth.*

O Lord God Almighty, Sovereign Disposer of all things in heaven and earth, who visitest the iniquities of the fathers upon the children, but showest mercy unto thousands of them that love thee and keep thy commandments, I acknowledge thy great goodness in the means which thou hast afforded me of doing good to my fellow-creatures. Grant, O most merciful Father, that I may so use thy bounty as not to abuse it; that I may enjoy it with moderation, not employing it in the gratification of my sensual desires and inordinate appetites, not wasting it in vice or vanity, but applying it to the glory of God, and the good of my fellow-creatures. Let me not trust in the multitude of my riches; but feeling constantly the uncertainty of all worldly pleasures and pos-

sessions, look continually to thee as my shepherd and protector, in whose providence and protection I can alone hope for safety and deliverance from worldly evils, and the continuance of any good. Keep my heart from avarice, and preserve it capable of feeling, and desirous of relieving, the sufferings of my neighbours of every rank and condition. Preserve me also from pride and arrogance; and make me ever mindful that I have nothing which has not issued from thy hands. And when this course of things shall cease, and the heaven and the earth pass away, grant that I may live eternally with Jesus Christ, to whom, with thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

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PRAYER—[*Bishop Wilson*].

O God, enable me by thy Holy Spirit to repent of my past sins truly and ho-

nestly ; to turn to thee with all my heart, my mind, my soul, and my strength ; to think thee only good and excellent, and every consideration unconnected with my duty to thee absolutely mean and contemptible ; enable me to keep stedfast in the way of thy laws, and in the works of thy commandments, worshipping thee in holiness and righteousness all the days of my life. Take me, O GOD, into thy special protection ; preserve me from the various evils that are surrounding me, the effects of my own passions, and the effects of the passions of others. O GOD, preserve me here in soul and body ; and when this life is ended, grant me thine eternal rest and happiness, through the merits of the same Christ, eternally blessed GOD, for evermore. In thee, O LORD, I put my trust, let me never be put to confusion, deliver me in thy righteousness. *Amen.*

### PRAYER—[*Nelson*].

*For Submission to God's Will.*

MOST gracious GOD, who governest the world with infinite wisdom and goodness, and dost not "afflict willingly, nor grieve the children of men," teach me contentedly to submit to the dispensations of thy providence, how contrary soever they may be to flesh and blood. Thou knowest the surest way of making me happy, and art infinite in loving kindness and mercy; therefore let thy blessed will in every thing be my choice and satisfaction. Let all my dangers, either temporal or spiritual, awaken me to a careful performance of my own duty, and to a lively sense of thy power, which nothing can resist, and of thy goodness, which endureth continually; that being armed with this defence, I may serve thee quietly with a devout mind, and in thy due time be made a partaker of thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

## PRAYER.

*Against Worldly-mindedness.*

Almighty God, who hast sent me into this world to work out my salvation through the merits of my Saviour, correct in me the love of earthly things, and suppress the corroding cares by which my affections are too closely connected with the things of this life. Open mine eyes to see clearly the true value of that which I so much desire, and truly to discern what a hindrance it is to the good of my soul; fix my affections on things above; incline my heart to a stedfast faith in thy promises, and then shall I be more studious to grow in grace than to increase in riches, and more earnest for spiritual blessings than for the things of this world. I ask not for my own deserts, but rely on thy promises, and look for nothing but for the sake of thy word, and through the merits of Jesus Christ, in whom my soul is well

pleased, and to whom, with the eternal Spirit, I yield all honour and glory, world without end. *Amen.*

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### PRAYER.

*For the Aged.*

Blessed Lord, look graciously on thy servant, whose hope is alone in that mercy by which my life has been prolonged, and which alone is able to make me eternally blessed. I praise thy bountiful goodness for the innumerable blessings which from time to time thou hast bestowed upon me, from the beginning of life to this present day. The more my outward senses decay, vouchsafe the more lively sense of those good things which thou hast reserved for them that have loved and obeyed thee. Preserve me from all discontent and peevishness. Pardon, O Lord, that I have made no better improvement of the time that is

past, and forgive all my negligences and offences, that so having no other burthen but that of age to oppress my spirit, I may rejoice in thee as long as I live, and at length lay myself down to rest in peace, and return my soul, in cheerfulness, to thee, whensoever thou mayest summon it, through the merits and mediation of Jesus Christ. *Amen.*

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## PRAYER.

*Contrition.*

Most gracious God, I flee to thee with a troubled spirit and a contrite heart. Forgive, O merciful Father, all the sins which I now call to remembrance, as well as all those which are out of the reach of my memory, but which have not been hidden from thy all-seeing eye. Pardon me, O Lord, according to thy abundant mercy, and grant me that forgiveness which I can

neither ask nor expect but upon the conditions which thy mercy has laid down in the Gospel. And here I seriously renounce all that is displeasing in thy sight, and sincerely resolve to make it my most earnest endeavour to correct all that is amiss in my temper and behaviour. Create in me that godly sorrow which causeth repentance not to be repented of; make me to search my ways, and so to judge myself that I may not finally be judged of thee. Forgive me, O LORD, as thou hast promised by thy beloved Son; give me knowledge of thy truth and confidence in thy mercy, and in the world to come life everlasting, through the merits of Jesus Christ, my Lord and Saviour. *Amen.*

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## PRAYER.

*For Assistance in Study of the Scripture.*

ALMIGHTY and everlasting GOD, who hast caused all Holy Scripture to be

written for our learning, assist me with thy grace in following the precepts of my blessed Master, Jesus Christ, that I may learn the highest degrees of piety, love, and charity. Grant, by the aid of thy grace, that I may pass my life in such a daily study of them as may produce in me the fruits of good works, and that I may at last depart in peace, and welcome death with the serenity of the holy Simeon, in sure and certain hope of the resurrection to eternal life, and of the enjoyment of all those blessings which are promised to thy faithful followers, who have searched thy Scriptures, and obeyed the Gospel of thy Son. Grant this, I beseech thee, through the merits and mediation of Jesus Christ. *Amen.*

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### PRAYER.

*For Sincere Devotion.*

ALMIGHTY GOD, who art the author and giver of all mercies and the parent

of every good thing, pardon, I beseech thee, the wanderings and inconsistencies of my nature, and forgive all my unintentional errors. Enable me, by thy Holy Spirit, to overcome my greatest faults, to perceive the hideousness of vice, and to arm my soul against the assaults of temptation. Instruct me to feel my own unworthiness in the contemplation of thine omnipotence, to correct my errors, and amend my life. Judge me not according to my deserts. Thou, O GOD, knowest what is most fitting for me: grant, therefore, or withhold the object of my petitions, as shall seem to thy infinite wisdom most conducive to my good. Teach me to extend to others those blessings which thou hast bestowed on me: awaken in me a spirit to profit by the precepts of thy Gospel: incite me to imitate, as far as my sinful nature will permit, the example of my blessed Redeemer; and grant that what I have asked faithfully

according to thy will, may be effectually obtained to the relief of my necessity, and to the setting forth of thy glory, through the influence and mediation of my Lord and Saviour Jesus Christ. *Amen.*

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## PRAYER.

*For Self-examination.*

Eternal God, unto whom all hearts are open, all desires known, and from whom no secrets are hidden, dispose me frequently so to examine the state of mind, and to compare its actions with the rule of thy law, that nothing contrary to thy holy will may enter into my soul. Grant that I may so consider my ways as to turn my feet unto thy testimonies, and so impartially judge and condemn myself, that I may not be condemned at thy dreadful tribunal. Let not self-love impose upon me; let not

sloth and negligence deter me from keeping my accounts clear and spotless ; and let no darling passion be so far indulged as to escape the scrutiny of my most serious examination. And grant, O LORD, that I may humble myself before thee, and from my heart condemn all those follies by which I have so justly provoked thy wrath and indignation against me. Enable me finally, by the aid of thy Holy Spirit, earnestly to solicit thy pardon through the merits of my Redeemer; to be careful to be on my guard for the future ; and by prayer and watchfulness engage thy powerful protection, which is so necessary to support me in the time of temptation, the day of trial, and the hour of death. Grant this, O LORD, for the sake of Jesus Christ, mine only Mediator and Advocate. *Amen.*

## PRAYER.

*Against hardness of Heart.*

Blessed God, who alone knowest and canst supply the wants of thy creatures; thou who art the strong rock to whom alone we can resort, hear the voice of my prayer. Preserve me from all hardness of heart, and impart to me a tender and a feeling spirit. Let the power of thy wrath strike me with awe; and when I commit any sin against thee, let it be to me a cause of sorrow and repentance. Let me never shut my ears against the word of holy advice, or harden my heart when I am reproved. Make me ever to resist the beginning of sin, and to remember how suddenly a hardened heart will creep upon me if I be not watchful of myself: grant me, therefore, to stand upon a constant guard for the prevention of every evil. Make me to grow more and more in the feeling and bewailing of mine own corruption,

and in the desire and true apprehension of thy heavenly mercies, for the sake of Jesus Christ our Lord and Saviour. *Amen.*

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## PRAYER.

*On the Death of Friends.*

ALMIGHTY GOD, in whose hands are the issues of life and death, and who in thy visitation rememberest mercy, teach me, by thy power and grace, to bear the loss of that dear person whom thou hast taken away from me, with patience and resignation, and to make a right use of that affliction which thy fatherly hand has laid upon me. Thou gavest, and thou hast taken away, and ever blessed be thy holy name. Make me, O LORD, thankful for the blessings and comforts I still enjoy, and sanctify to my soul all the sufferings which in the course of this life thou shalt think fit to appoint. Let this affliction keep me all always

mindful of my own mortality, and let me remember with gratitude the blessings I so long enjoyed in the society of *him* I mourn: make me to imitate whatever in *his* life was acceptable in thy sight. Teach me, by the present mournful event, the uncertainty of my abode here, and so to apply my heart unto wisdom that I may hereafter be received into thy kingdom, and be restored to the society of *him* who made my happiness on earth. Grant this for my Saviour's sake. *Amen.*

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PRAYER. [MS.

*On the Death of Friends, or any deep Affliction*

O Gracious God, thou Father of mercy and God of all comfort, I acknowledge that it is thou who hast sent this affliction unto me; I know that it cometh from thy hand. O let it not be too heavy for me, lest I sink beneath it. I willingly drink of the cup which thou,

beloved Father, hast poured out for me; but remember, I beseech thee, my weakness, and punish me not in thy anger. I bend my knees and unfold my heart before thee, and pray for mercy: since it is thy will that I should bear this affliction, perfect thy work in me, and make it to be for my soul's good, and the improvement of my heart. O GOD of all mercy support me under this burthen of misery: let the light of thy mercy shine through the darkness of affliction. Grant that I may love thee as heartily in adversity as in the day of my prosperity. Strengthen my hope that it may not waver, and my patience that it may not fail. I pray to thee, O GOD, therefore thou wilt help me. I call upon thy name, and thou wilt hear me. Be thou with me in this my utmost need: forsake me not in my trouble, O LORD my GOD, for in thee only is my hope and my trust, now and for ever. *Amen.*

## PRAYER.

*For Charity.*

Most gracious giver of all goodness, fill my heart, I pray thee, with brotherly love and charity to all mankind; enable me in every circumstance of life to do to others as I should wish them to do to me; make me to remember that no man liveth to himself, but have ever present to my mind the words of the Lord Jesus: it is more blessed to give than to receive. As his disciple, make me full of mercy, kindness, compassion, long-suffering, forbearance, patience, and forgiveness. May I forgive every offence committed against me, as I hope thou wilt forgive those heinous sins which I have committed against thee. May I embrace every opportunity of doing good; may I keep the unity of the spirit in the bond of love and peace; and may the God of all good be ever with me, and fill me with all joy and peace in believing, through Jesus Christ our Lord. *Amen.*

# EJACULATIONS.

*In Temptation.*

LORD, let not the enemy prevail against me; be thou my strength, and support me in this hour of trial.

*In Affliction.*

IT comes, O LORD, from thy hand, therefore I receive it with submission, and I will wait thy time for my deliverance.

*On falling into Sin.*

MISERABLE wretch that I am, to offend so good a GOD; pardon, for Christ's sake, O GOD, this my sin, and enable me to avoid it for the time to come.

*On Deliverance from Danger.*

I OWE this mercy to thee, O LORD, who art the Fountain of all good: and I will show my gratitude by serving thee all the days of my life.

*On coming into Church.—[R. Sherlock].*

LET thy merciful ears, O LORD, be open to the prayers of thy humble servant, and grant that what I ask faithfully I may obtain effectually through Jesus Christ. O GOD, forasmuch as without thee we are not able to please thee, grant that thy holy Spirit may in all things direct and rule my heart, and more especially assist me in all the actions of this day; and since by reason of my sin I am unworthy to offer up any sacrifice to thee, grant to me, merciful LORD, pardon and peace, that being cleansed from all my sins, I may serve thee with a quiet mind, through Jesus Christ. *Amen.*

*Preparatory Prayer.*

BLESSED LORD, who hast commanded and invited us to pray unto thee, O let thy holy Spirit help my infirmities; and do thou so dispose my mind and prepare my heart, that my prayers and praises may be acceptable in thy sight, through the mediation and for the sake of Jesus Christ. *Amen.*

## MEDITATIONS.

*On the Sense of Sin.*

NOTHING is so discouraging to the humble and repenting Christian as the little power which we possess over our habits, and the conviction how little our best intentions avail us to correct the lesser sins, those worms, which, imperceptibly as it were, work our eternal

ruin. A constant mistrust of ourselves, a continual watchfulness, a never-ceasing disposition to prayer, can alone protect us from the snare of evil habits. The danger seems little, because the offences in themselves, and taken separately, are small; but Oh! merciful Saviour, who hast given us an example of all perfection, how great must be the sum of them when added together; let me every morning resolve to struggle against the sins which too easily beset me, and let every evening witness my deep contrition for my failures. Without thee, my GOD, we can indeed do nothing; O hold thou up my goings in thy paths that my footsteps slip not. When I remember how little a portion of my time has been employed in the service of GOD, and how much has been spent in the service of sin, my spirit is wounded within me, and my heart within me is desolate. Assist me, blessed LORD, to redeem that precious time which I

have hitherto mis-spent in idleness and neglect of thy word. Give me the power to direct my thoughts to the consideration of death, judgment, hell, and heaven.

The Scriptures, and the articles of our own church, tell us plainly enough that we have all deserved condemnation, and that nothing but the merits of an Almighty Saviour can make us acceptable to God.

O Blessed Jesus, be graciously pleased in thine infinite mercy to pardon our innumerable sins, to enlighten my heart, that I may see them in all their vileness, and be so deeply affected with the view, that I may loathe them as the most dreadful evils, granting me the blessed influences of thy holy Spirit to purify my soul, and cleanse it from these stains. O Lord, rebuke me not in thine indignation, neither chasten me in thy heavy displeasure.

*On Death.*

Sir William Forbes in his last moments declared, that, from his experience, the bed of death had no terrors; that in the hour when it was most wanted, there was mercy from the Most High, and that some change took place which fitted the soul to meet its God.

In no long time (how soon is known only to the Great Disposer of all events) I also shall be numbered with those who have been. May a situation so awful make its due impression on my mind, and may it be my care to employ the short period which yet remains to me in such a manner, that when the last dread hour shall come, in which my soul shall be required of me, I may look forward, with trembling hope, to a happy immortality, through the merits and mediation of our blessed Redeemer.

MEDITATION—[*Hannah More.*]

Let me frequently figure to myself the moment (and who can say that moment may not be the next?) when all I cling to shall elude my grasp; when every earthly good shall be to me as if it had never been, except in the remembrance of the use I have made of it; when my eyes shall close upon a world of sense, and open upon a world of spirits; when there shall be no relief for the fainting body, and no refuge for the parting soul, except in the everlasting mercies of God, through Jesus Christ.

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MEDITATION—[*Sherlock.*]

Remember, O my soul, that thou art immortal, and that death is but the change of a troublesome for a quiet life, of a frail for a fixed and permanent being. I should not fear the end of this life, did I rightly hope for the

beginning of a better; it is for want of treasures laid up in heaven that I fear to die. I should not dare to sin against my God, did I seriously consider in every act I do, and in every moment I breathe, that I am hastening to my last breath, and that I must give account as of every moment of my time, so of every work both of good and evil, at what time soever performed. It was surely thus that St. Paul died daily.

From the forgetfulness of my death, and the uncertainty of my life, from every evil work into which such forgetfulness may betray me, and from an unprepared death, good LORD deliver me.

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MEDITATION—[*Bishop Wilson.*]

A HOLY confidence to die well is produced, 1st, by a perpetual contempt of the world; 2ndly, by a thorough self-denial: 3rdly, by a fervent endeavour

for proficiency in grace; 4thly, by the unwearied labour of true repentance; 5thly, by a ready obedience to all GOD's commands; 6thly, by suffering patiently, yea, even joyfully, all adversities for the love of Christ.

Death is the wages of sin, and I have sinned, vile wretch that I am, and what shall I say unto my GOD? All I can say is the same still, I have sinned, and as long as I have a day to live I will confess my wickedness, and be sorry for my sin. Mercy, good LORD! Look graciously on me, O LORD, I beseech thee, in the time of my dissolution; and the more the outward man decays, strengthen me so much the more continually by thy grace and holy Spirit. Give me unfeigned repentance for all the errors of my life past, and a steadfast faith in thy dear Son, that my sins may be done away by thy mercy, and my pardon sealed in heaven before I go hence, and am no more seen.

*Death and Judgment*—[*Bishop Wilson.*]

In my last hour, O Lord, I humbly beg thy protection from the busy suggestions of evil spirits. O let not my faith fail, or my hope wither, or my charity wax cold with the waning flesh; but when mine eyes are darkened, and my tongue falters, then, O then, let my heart be enlarged towards thee, waiting on thee, longing for thee incessantly, and praying, show me thy mercy, O Lord, and grant me thy salvation. Since my days are but as a span, short and uncertain, I humbly beseech thee, O Lord, to wean my heart from the disquietudes of worldly cares, that I may be diligent in all the good works of obedience and charity, that so recovering the spiritual health of my soul, I may die in thy grace and favour, through Jesus Christ. It is appointed once to man to die, and after that the judgment. When the dust shall return

to the earth as it was, then shall the spirit return to God that gave it, to give an account of the work done in the body, whether it be good or evil. My own conscience will then be as a thousand witnesses; for then, freed from the clog of the corrupted body, all my desires, my words and works shall appear to my conscience in their genuine colours. O, who then shall be able to answer thee, thou most worthy Judge eternal, if thou shouldst be extreme to mark what is amiss? O GOD, who art justly displeased at our sins, and pacified by our true repentance, spare all who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved through Jesus Christ. In the hour of death, and in the day of judgment, good LORD deliver me!

## MEDITATION.

In the day of judgment, the most seared conscience of the wicked, and the most subtle conscience of the hypocrite, shall by the all-piercing light of the divine Majesty be displayed as if all their counsels had been written with a beam of the sun; for thou, O Lord, hast set our misdeeds before thee, and our secret sins in the light of thy countenance. Have mercy upon me, O God, in that great day have mercy upon me: let me not, during the short remainder of my days, be occupied with them that do evil. What heart can worthily think of these things without trembling and great astonishment, if not purified and sincerely devoted to the service of God? Teach me, O Lord, thy way, and I will walk in thy truth. O knit my heart unto thee, that I may fear to offend the great and righteous Judge of the world in the least particular of thought or desire, in word or deed.

MEDITATION—[*R. Sherlock.*]

O RAISE up thy soul, I do here summon thee, whoever thou art that readest these meditations; and thou art hereby summoned to give an account at the last great day, of every passage through thy whole life, which shall be as thoroughly sifted and examined, as if there were none but thyself to be tried, as if no cause but thine were to be heard. Prepare thyself now—now that thou hast time and leisure; prepare for that great day, for upon thy trial then depends thy everlasting well-being, or miserable undoing for ever; now then cast up thy account carefully; examine, try, and judge thyself; confess thy manifold sins; humble thyself greatly under the mighty hand of GOD; appease the wrath of the great Judge of the world by prayers and tears, and all the sacred offices of true repentance, by alms and fastings often.

Blessed LORD, let not, I humbly beseech thee, any importunate cravings of

this corruptible flesh seduce me, nor the flattering and false felicities of worldly wealth deceive me; but grant that I, being free from all pollutions, both of the one and the other, may await thy coming in all confidence, to hear that joyful sentence, "Come, ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world." Grant this, O heavenly Father, however unworthy I am of thy mercy, in pity to my repentance and contrition, and for the sake of my blessed Redeemer.

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*On the State of the Soul—[Law.]*

Do not expect a constant degree of sensible fervour; nature will have its share; the ups and downs of that are to be overlooked; while the will of the spirit is good and set right, the changes of creaturely fervour lessen not our union with GOD.

O holy Jesus, meek Lamb of God,

" bread of life that came down from heaven," light and life of all holy souls! help me to a true and lively faith in thee. O fill my soul with such a sense of thy divine perfection, with all thy holy nature, spirit, temper, and inclination, that I may be in thee a new creature; quickened and revived, led and governed by thy holy Spirit.

---

*On the Immortality of the Soul.* [MS.

Ere long the curtain will be dropped, and the world for ever hid from my eye. If my reason and understanding shall not have forsaken me before I have notice of my approaching end, on which side shall I wish the truth, and from which hypothesis shall I draw the greatest consolation? On the one hand, though I behold the world, with all my heart holds dear in it, sinking from my embrace, and beginning to be covered with the shades of night, yet my mind,

if supported by the conscience of a well-spent life, looks beyond them, and cherishes my drooping spirits with a fairer prospect! Rays of light break in upon my reason, and my creed, giving me assurances not to be doubted of, that though my frail body is shortly to become food for worms, and moulder in the dust, yet that my *Soul*, that *I myself* shall rise triumphant over the king of terrors; that though in a few minutes the important change must take place, yet that change will render me completely happy; that though I am bidding a mournful adieu to the earthly objects of my esteem and love, yet that I am going to be welcomed to still better joys. That whilst my body, this earthly tabernacle, is being prepared for its interment and corruption, I myself shall be introduced by the angelic host into the company of disembodied saints, into the assembly of just men made perfect, and be presented before the throne of the

Great Ancient of Days, in whose presence is the fulness of joy for evermore.

With such assurances, who will not with his last breath exclaim, "O Death, where is thy sting? O Grave, where is thy victory?" Strike, Death, thy friendly blow; thy dart is the key that shall open to me the gates of life, of light, of felicity, never to change, never to cease!

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*Self-Condemnation.*—[*Bishop Wilson.*]

Receive every inward and outward trouble, pain, disappointment, uneasiness, temptation, and desolation, as a true opportunity and blessed occasion of dying to self, and entering into a fuller fellowship with thy self-denying suffering Saviour. Look at no inward or outward trouble in any other view, and then every trial will become the blessed means of final prosperity. That state is best which exercises the highest faith in, and fullest resignation to God.

Try me, O God, and seek the ground of my heart; prove me and examine my thoughts; look well if there be any way of wickedness in me, and lead me in the way everlasting.

I have not strictly examined my heart and life, to find out my sins which lurk in the dark; those sins which I have detected, I have not bewailed with that godly sorrow which the greatness of them requires. With my lips have I often confessed my sins, when my heart has not been truly humbled within me, under the deep sense of their pollution and danger, so as to loathe and abhor myself in dust and ashes. I have too often made a mock of the Almighty in the confession of my sins, by returning back to the sins confessed. Thus have I sinned, and have done wickedly, and have committed iniquity; and I have rebelled against thee, by departing from all thy most holy laws and judgments. God be merciful to me a sinner; I have

entertained many vain, wandering, and worldly, and sometimes wicked imaginations in time of thy service; have been dull and indevout in my prayers, much defective in self-denial, and too vainglorious of the little good I have done to others; my secret sins are innumerable, sins secret through ignorance and forgetfulness, negligence, and a negligent self-examination; through wilful mispersuasion; sins, which a diligent care might have prevented; sins secret to the world, committed before thee only, and my own conscience: I am confounded with the multitude of them, and the horror of their remembrance; have mercy upon me, most merciful Father, for thy Son, my Lord Jesus Christ's sake; forgive me all that is past, and grant that ever hereafter I may serve thee in newness of life, to the honour and glory of thy name, and the eternal salvation of my soul.

O my God, when will that happy time

arrive when I shall be satisfied with thy presence; when I shall love thee with the most intense fervour, worship thee with the greatest devotion and reverence my soul is capable of; when I shall fear and adore thee, serve and praise thee with all my might, which is my most earnest desire! Until this happy hour come, I must not hope to enjoy any true solid content, which is not to be attained but by a communion of the heart with GOD, and a sense of his presence and influence.

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## MEDITATION IN A WAKEFUL NIGHT.

*Selected from the Psalms.*

Ponder my words, O LORD, and direct my meditations! O hearken thou unto the voice of calling, my King and my GOD, for unto thee will I direct my prayer: my voice shalt thou hear betimes in the morning: early will I direct my prayer unto thee, and will look up.

Have I not remembered thee in my bed, and thought upon thee when I was waking: because thou hast been my helper, therefore under the shadow of thy wings will I rejoice.

I will cry unto GOD, with my voice, and he shall hearken unto me; when I am in heaviness I will think upon GOD; in the night I commune with my own heart, and search out my spirit.

I look for the LORD, my soul doth wait for him: in his word is my trust: my soul fleeth unto the LORD before the morning watch, I say before the morning watch.

O LORD, thou hast searched me out and known me; thou knowest my down-sitting, and mine uprising; thou understandest my thoughts long before.

Thou art about my path, and about my bed, and spiest out all my ways; for, lo! there is not a word in my tongue, but thou, O LORD, knowest it altogether.

Whither shall I go then from thy pre-

sence, or whither shall I go from thy Spirit? If I climb up into Heaven, thou art there: if I go down into Hell, thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall hold me. If I say peradventure the darkness shall cover me, then shall my night be turned into day; yea, the darkness is no darkness with thee, but the night is as clear as the day, the darkness and light to thee are both alike.

How dear are thy counsels to me, O God; O how great is the sum of them; if I tell them, they are more in number than the sand; when I wake up I am present with thee.

Lord, I call upon thee, haste thee unto me, and consider my voice when I cry unto thee. Let my prayer be set forth in thy sight as the incense, and let the lifting up of my hands be an

evening sacrifice. O let me hear thy loving-kindness betimes in the morning, for in thee is my trust: show thou me the way that I should walk in, for I lift up my soul to thee.

---

## DAILY SELF-EXAMINATION.

How have I spent the day?

Have I performed my morning devotions, and how?

Have I resigned myself to the will of God, to do and suffer his pleasure?

Have I conversed with candour and sincerity?—and avoided slander and evil speaking?

How have I employed or improved my time?

With what fidelity have I discharged the affairs in which I have been engaged?

What mercies have I received? Have

I been sufficiently thankful for them? What temptations have I resisted?

Have I gained any ground in resisting the sin that doth most easily beset me?

How have I governed my passions? Have I not been too easily provoked by little accidents which daily happen?

What opportunities have I had of doing good, and how have I improved them?

What have I said or done to the increase of my religious impressions?

Have I told no untruth?

Who can restore to me the day that I have lost in the crowd of vain imaginations, and in the rubbish of worldly vanities?

## WEEKLY SELF-EXAMINATION.

Can I give a ready account of my faith?

Do I stedfastly believe the truth of each article of the Christian faith, though I may not understand them in their full extent?

Does my faith purify my heart from all unworthy thoughts of God? Does it increase my love to him? Does it make me devout in my prayers? Does it make God my choice above all the treasures of the world? Does my faith bring forth the fruits of good works?

In prosperity and adversity has my mind been stayed on God? Has not my mind been distracted by earthly cares and worldly concerns? Has my hope in the mercies of God, through the merits of Christ, emboldened me to go on in any known sin, unrepented of?

Have I not feared more to sin in the sight of men than in the presence of GOD? Has my fear been filial, to offend so good a father, and not servile only, for fear of punishment? Am I quick, active, regular, and constant, in my obedience to GOD's laws?

Have I not been secretly glad of any excuse to absent myself from church, and when there, have I not, through want of fervour in prayer, called down a curse rather than a blessing?

Have I endeavoured to purify my heart from all hypocrisy, and to cleanse it from all sin before I make my approaches to the most holy GOD in prayer?

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Have I not served the creature more than the Creator, by making a god of the world, and by covetousness, which is idolatry?

Have I worshipped GOD with actual

devotion of soul, as also with external and humble posture of body?

---

Have I not used the word of GOD in common conversation to excite merriment?

Have I often examined myself by the solemn vow made in baptism, confessing and bewailing my many transgressions of it, and daily renewing my covenant with GOD? In ordinary swearing GOD is only called as a witness, but here he is a party concerned.

Have I not often neglected to attend the sacrament, and when I have received it, have I prepared myself by a thorough self-examination, with contrition and godly sorrow, and with a full purpose of amendment; with a lively faith in the mercy of GOD, through the merits of Christ, with all devotion of heart, and grateful acknowledgments, with entire and unfeigned charity to all men? Have

I, after receiving it, felt my worldly thoughts decaying, a sense of GOD's mercy refreshing my soul? If not, I may justly suspect myself guilty of undue preparation, or sinful defect in participation.

---

Have I not omitted the duties of the Lord's-day? Have I not done many unnecessary works, by travelling, visiting, &c.? Have I kept the true sabbath, by retiring from the service of sin, and being wholly devoted to the service of GOD, as far as human circumstances would admit of?

---

Have I not been stubborn and irreverent to my parents?

Have I neglected to comfort them in their old age?

Have I sufficiently endeavoured to give my children and servants religious impressions, and been careful to recommend my precepts by my example?

Have I not been guilty of immoderate anger, and been peevish and disgusted at trifles?

Have I not envied the persons and prosperity of others?

Have I relieved, to the best of my power, the sick and needy? Have I ever abridged my own comforts to minister to their wants?

Have I not been pleased to hear of the disgrace, losses, and even death of others? Have I not been wanting in Christian charity? Have I been tender-hearted, meek, and easy to be entreated, as becomes a true disciple of Christ?

---

Have I not entertained impure and loose thoughts? Have I endeavoured to preserve myself in temperance and chastity? Have I not mis-spent much of the precious time which was lent me to work out my salvation, in folly and vanity?

Have I never been guilty of defrauding and overreaching? Have not I been, unlike thee, my GOD, uncharitable and unjust?

---

Have I spoken the truth at all times? Have I not uttered lies of many kinds—officious, boasting, scurrilous, and flattering lies? Have I not defamed and censured others, being myself far more worthy to be condemned? Have I not spoken of the mote in my brother's eye, and been blind to my own monstrous sins?

---

Having every thing necessary for the support of this life, have I been contented and thankful? Have I not been solicitous for more?

---

And now, O LORD, I do not only, with great confusion of face, confess

and bewail the sinfulness of my whole life, but I do steadfastly resolve (by the aid of thy Holy Spirit directing me) to renounce all the works of the devil. Be pleased, O LORD, to strengthen all these good resolves in me; and I humbly beseech thee, for the sake of Jesus Christ, to give me grace to continue in them to my life's end. *Amen.*

---

[*Encouraged by the favourable reception which this little work has met with, the Editor has added a few* HYMNS, *selected from various authors, and ventures to recommend committing them to memory: she has found the practice of repeating them eminently useful in solitary walks, during many a sleepless night, and many an anxious day.*]

# LYRICA SACRA.

## HYMNS.

*Worship of the* LORD.—[*MS.*]

In every place, at every hour,
Though poor my worship be,
In weal or woe, in shine or shower,
O LORD, I worship thee.
I worship thee in Fear, by night,
And thoughts of death employ;
But soon as beams the glorious light,
I worship thee in Joy.

In Wonder, LORD, I worship thee,
When on thy works I gaze:
So various, lovely, vast, they are,
I pause in deep amaze.
I worship thee in Hope, when low,
Each daily care I prove;
And when rich fields with fulness flow,
I worship thee in Love.

When thunders roll and whirlwinds fly,
I worship thee in Awe;
And Praise, as clears the glorious sky,
Thy Mercy, Love, and Law.
Thus every hour, in every place,
Though poor my worship be,
In Fear, Love, Wonder, Joy, and Praise,
O LORD, I worship thee.

---

*Hymn.—The New Year.*

REMARK, my soul, the narrow bounds
Of the revolving year;
How swift the weeks complete their rounds,
How short the months appear.

So fast Eternity comes on,
And that important day,
When all that mortal life hath done,
GOD's judgment shall survey.

Waken, O LORD, my careless heart,
Its great concern to see;
That I my act the Christian's part,
And give the year to thee.

So shall their course more grateful roll,
If future years arise,
Or this shall bear my happy soul
To joy that never dies.

*Hymn.—Purity of Heart.*—[*Mr. Hayley.*]

Lord, who hast call'd with sovereign power
The heart thy real throne,
Teach me to feel thee, every hour,
Implanted in my own.

Unstain'd, like glory's vital ray,
In scenes by seraphs trod,
Make thou the temple every day,
More worthy of its God.

---

*On Prayer.*

Lord, when we bend before thy throne,
And our confessions pour,
Teach us to *feel* the sins we own,
And shun what we deplore.

Our contrite feelings pitying see,
And penitence impart;
And may a bright'ning ray from thee
Beam peace upon the heart.

When we our wants disclose in pray'r,
May we our wills resign;
And not a thought our bosoms share,
But what is wholly thine.

Let faith each meek petition fill,
And waft it to the skies;
And teach us that 'tis wisdom still
That grants it or denies.

*Intercession.*

O THOU from whom all goodness flows,
I lift my heart to thee;
In all my conflicts, struggles, woes,
Great GOD! remember me!

When on my fearful, troubled heart,
My sins press heavily,
Thy pardon grant, thy peace impart,
Hear and remember me!

When strong temptations crowd my way,
And ills I cannot flee,
Oh! give thy strength to be my stay,
Father! remember me!

Though worn with sickness, pain, and grief,
My feeble frame may be,
Firm trust in thee will bring relief,
Oh! then remember me!

And when at last I sink in death,
And meet thy just decree,
Do thou receive my parting breath,
Save and remember me.

---

*On Death.*

OFT as the bell, with solemn toll,
Speaks the departure of a soul,
Let me from worldly feelings fly,
And ask, "Am I prepared to die?"
Soon, leaving all I love below,
To GOD's tribunal I must go;
And hear the Judge pronounce my fate,
And fix my everlasting state.

Oh! could I bear to hear him say,
"Depart, accursed, far away
With Satan, 'mid the pains of hell,
Thou art for ever doom'd to dwell."

Saviour! assist me now to see,
And fix my hopes alone on thee!
Thy gracious help, thy Spirit, give;
Subdue my sins, and let me live.

Then, if the solemn bell I hear,
Strengthen'd by thee, I need not fear;
Nor would the thought alarming be,
"Perhaps it next may toll for me."

Rather my spirit would rejoice,
And long and wish to hear thy voice;
Glad, if it bids me earth resign;
Assured of heaven, if thou art mine.

---

*Hope of a Future State.*

As when the weary traveller gains
The height of some o'erlooking hill,
His heart revives if cross the plains
He sees his home, though distant still:

While he surveys the much loved spot,
He slights the space that lies between;
His past fatigues are all forgot,
Because his journey's end is seen.

So when the Christian pilgrim views,
By faith, his mansion in the skies,
The sight his yielding strength renews,
And wings his speed to gain the prize.

The thought of heaven his spirit cheers;
No more he grieves for sorrows past;
Nor any future danger fears,
So he may safe arrive at last.

Saviour! on thee my hopes I stay,
To lead me on to thy abode,
Assured thy love will well repay
The hardest labours of the road.

---

*On Sickness.*

When panting sickness wastes the frame,
Acute disease and lingering pain;
When life fast spends its feeble flame,
And all the help of man is vain;
Joyless and dark all things appear,
Languid the spirit, weak the flesh,—
Med'cine can't heal, nor cordials cheer,
Nor food support, nor sleep refresh.

Oh! then to have recourse to God,
To pray to him in time of need,
To ask relief through Jesu's blood,
This is to find a friend indeed.
And such, O Christian, is thy lot,
Who cleavest to the Lord by faith:
He'll not forsake thee, doubt him not,
In pain, in sickness, or in death.

When flesh and heart decays and fails,
He shall thy strength and portion be,
Support thy spirit, heal thine ails,
And softly whisper, "Trust in me."

Himself shall be thy tender friend,
Thy kind companion and thy stay,
To smooth thy bed will condescend,
And chase thy burning tears away.

---

*On the Shortness of Life.*

Almighty Maker of my frame,
Teach me the number of my days,
Teach me to know how frail I am,
And spend the remnant to thy praise.
My days are shorter than a span,
A little point my life appears,
How frail, alas! is dying man!
How vain are all his hopes and fears!

Vain his ambition, noise, and show;
Vain all the cares which haunt his mind:
He heaps up treasure mix'd with woe;
He dies, and leaves them all behind.
Oh! be a nobler portion mine,
My God, I bend before thy throne.
Earth's fleeting treasures I resign,
And fix my hopes on thee alone!

---

*Retirement from the World*—[*Cowper*].

Far from the world, O Lord, I fly,
From strife and danger far;
From scenes where Satan wages still
His too successful war.

The calm retreat, the quiet shade,
With pray'r and praise agree,
And seem by thy sweet bounty made
For those who follow thee.

There if thy Spirit touch the soul,
And grace its mean abode,
Oh! with what joy, and peace, and love,
It rises to its God!

There to an unseen Friend it pours
Its solitary lays;
Nor asks a witness to its song,
Nor thirsts for human praise.

Author and guardian of my life,
Sweet source of life divine!
And all harmonious names in one,
*My Saviour!*—thou art mine.

What thanks I owe thee, and what praise,
An endless, boundless store,
Shall echo through the realms above
Till time shall be no more.

---

*Trust in God*—[*Cowper*].

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm.

Lo! in unfathomable depths
Of never-ending skill,
He treasures up his bright designs,
And works his sovereign will.

Afflicted souls, fresh courage take;
The clouds you so much dread,
Replete with mercies soon shall break
In blessings on your head.

Judge not the LORD by feeble sense,
But trust him for his grace;
Beneath a frowning providence
He hides a smiling face.

His purposes are opening fast,
Unfolding every hour;
The bud may have the darkest hue,
Yet lovely be the flower.

Blind unbelief is sure to err,
And judge his works in vain;
GOD is his own interpreter,
And he will make them plain.

---

*In deep Affliction.*

GOD of my life, to thee I call;
Afflicted at thy feet I fall;
When the deep water-floods prevail,
Leave not my sinking heart to fail.

Friend of the friendless and the faint,
Where shall I lodge my deep complaint?
Where but with thee, whose open door
Invites the wretched and the poor?

When did the mourner plead to thee,
And thou refuse that mourner's plea?
Does not the world still firm remain,
That none shall seek thy face in vain?

Hard were the woes of life to bear,
Didst thou not hear and answer pray'r;
But thou wilt listen from on high,
And all my inmost wants supply.

Though poor, unknown, despised, forgot,
Father of heaven, forget me not;
Let him who once for sinners died
My life direct, my spirit guide.

---

*The Saviour our Refuge.*

When mourning o'er some stone I bend,
Which covers all that was a friend,
And from his voice, his hand, his smile,
Divides me for a little while;
Then, Saviour, mark the tears I shed,
For thou didst weep o'er Lazarus dead.

When vexing thoughts within me rise,
And sore dismay'd my spirit dies;
When, writhing on a bed of pain,
I supplicate for rest in vain;
Still, still my soul shall think on thee,
Thy bloody sweat, and agony.

And oh! when I have safely pass'd
Through every conflict but the last,
Wilt thou, who once for me hast bled,
Wilt thou in sickness make my bed,
And bear me to that happier shore,
Where pain and grief shall be no more.

---

*God our sufficient Trust.*

Why sinks my weak desponding mind!
Why heaves my heart the anxious sigh?
Can sovereign goodness be unkind?
Am I not safe if God is nigh?

His hand supports this feeble frame;
On him alone my hopes recline;
The matchless glories of his name,
How wide they spread, how bright they shine!

Infinite Goodness! matchless Power!
Unvarying Constancy and Love,
Here let me rest while I adore,
And from thy shelter ne'er remove.

If thou, O God, art with me still,
Then have I all my heart can crave,
A present help in time of need,
Still kind to hear, and strong to save.

Subdue my fears, then, blessed Lord,
And calm the sorrows of my breast;
Speak to my heart this gracious word,
"That thou art mine,"—and I am blest.

---

*Care of Providence.*

O God! our everlasting hope,
We live but in thy truth;
Thy hands have held our childhood up,
And strengthen'd all our youth.
Still have our days fresh mercies seen
Repeated every year:
Behold the hours which yet remain,
We trust them to thy care.

Reject us not when we decline,
And gray our hairs become;
But round us let thy mercies shine,
And lead thy servants home.

So in the history of our age,
When others view our days,
They'll read thy love in every page,
In every line thy praise.

---

*Hymn.—For Morning or Evening.*

My God, how endless is thy love!
Thy gifts are every evening new,
And morning mercies from above,
Gently distil like early dew.

Thou spread'st the curtains of the night,
Great guardian of my sleeping hours;
Thy sovereign word restores the light,
And quickens all my drowsy powers.

I yield my powers to thy command,
To thee I consecrate my days;
Perpetual blessings from thine hand
Demand perpetual songs of praise.

Give me thy counsels for my guide,
And, oh! receive me to thy bliss;
All my desires and hopes beside,
Are faint and cold compared with this.

---

*The Christian's Hope and Joy.*

Would'st thou a hope that ne'er deceives,
Would'st thou, my soul, a joy that lives,
Of grief untouched for ever?
Since pleasures here so quickly pass,
And prospects fair do fade, alas!
Like clouds which tempests sever.

Come, place thy hope on things above,
That hope by thy Redeemer's love
And bounteous mercy given;
By this led on, thou shalt aspire
The promised blessing to acquire,
And taste the joy of heaven.

No hope like this can cheer thy way,
While yet on earth shall be thy stay,
In sickness and in pain;
A joy so great! it doth appear
Worth losing all the pleasures here,
A joy like this to gain.

---

*In Affliction.*—[*Heber*].

O God, thou madest earth and sky,
The darkness and the day,
Give ear to this thy family,
And help us when we pray!

For wide the waves of bitterness
Around our vessel roar,
And heavy grows the Pilot's heart,
To view the rocky shore.

The cross our Master bore for us,
For him we fain would bear,
But mental strength to weakness turns,
And courage to despair.

Then, mercy on our failings, Lord!
Our sinking faith renew,
And when thy sorrows visit us,
Oh! send thy patience too!

*Hymn for Morning or Evening*

To thee, O God! my voice I raise
At early dawn of day;
To thee the tribute of my praise,
At evening's shade I pay.

For whether evening's peaceful dreams
My weary sense o'erspread,
Or morning's life-inspiring beams
Upraise me from my bed.

Thine is the hand my rest bestows,
My strength and health supplies:
And all my wants thy goodness knows,
Before those wants arise.

To thee all praise and thanks be given,
O Father, thrice adored!
Of things on earth, and things in heaven,
Sole Maker, Guide, and Lord!

Accept, O God: thy tribute due,
Nor turn from me away;
Compell'd by weakness still to sue,
And while I praise, to pray.

Grant me the same, in day or night,
Thy great support and grace,
And in my blessed Saviour's right,
O make me see thy face!

FINIS.

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*H. Gerbould del.* *J. T. Ward, Sculp.*

Bread & Wine which the Lord hath commanded to be received

# COMPANION FOR THE ALTAR,

WITH

## PREPARATORY CONSIDERATIONS,

ADDRESSED TO THOSE WHO ARE

## ABOUT TO COMMUNICATE,

AND

## Prayers

SUITABLE TO BE USED DURING THE SOLEMNITY.

REVISED AND ARRANGED BY

THE REV. THOMAS DALE, M.A.

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LONDON:

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ALL BOOKSELLERS.

# PREFACE.

IT is expressly enjoined in the Rubric attached to the Order for the Administration of the Lord's Supper, that "every Parishioner shall communicate at least three times in the year." By another Rubric, annexed to the Order of Confirmation, the term Parishioner is limited to "such as have been confirmed, or are ready and desirous to be confirmed." All, therefore, who profess themselves members of the Church of England; who are content to worship according to her scriptural forms, and concerned to attain

the benefit of her apostolical and primitive ordinances, should be prepared to comply with this positive and express requirement, or provided with a sufficient reason why they decline to do so. Duty can have lost nothing of its obligation, because the enforcement of it is left to reason and to conscience.

In the primitive Church, and during the age of the Apostles and their immediate successors, there seems no room to doubt, that to receive the appointed symbols of the body and blood of Christ was the distinctive and essential pledge, not only of real but even nominal Christianity. Every one who avowed himself a believer in Christ, and sought a personal interest in the

benefits covenanted to such by the Gospel, was first admitted into the Church, after a suitable probation, by the sacrament of Baptism, and then not only authorised, but required, to present himself at the Supper of the Lord. Whoever became a Christian in name, became also a Communicant in act, and separation from the Ordinance was regarded as equivalent to separation from the body of the Church. And this, whatever irregularities may have vitiated her practice, still is, and must continue to be, her principle. If the Church is a "Congregation of faithful men, in which the true word of God is preached, and the sacraments duly administered according to Christ's ordinance," it is obvious, that he only is a lively member of the Church, who

is a partaker of BOTH the Sacraments. The interval between Confirmation and the Lord's supper, therefore, is not a profession of membership with the Church of England, though it may be a negation of every other; nay, it is not even a full profession of membership with the Church of Christ, for he said, "Drink ye *all* of this: do this, as oft as ye shall drink it, in remembrance of me."

It appears, then, to the writer of this preface, that we ought to consider the sacred ordinance, of which this little volume professes to treat, as the sole outward pledge of sound churchmanship and vital Christianity. He would gladly aid in substituting the workings of an enlightened conscience for that "godly discipline," of which

the restoration is a thing "little to be expected," however devoutly to be wished. With such views, at the instance of the publishers, he undertook the revision of this popular treatise, which has been in extensive circulation for many years, on the express understanding that no change should be made affecting the character of the work. He has simply expunged or modified expressions which appeared to be objectionable, and introduced into the body of the volume a few appropriate prayers, slightly altered from Bishop Taylor's Devout Communicant; appending also some hymns suited to the solemnity. His personal responsibility, therefore, extends only to the "preparatory considerations," which may, he trusts, by the Divine

blessing, become instrumental in drawing some to these "holy mysteries," who have hitherto, through extreme susceptibility or groundless apprehensions, abstained from an Ordinance which is no less valuable as a privilege, than imperative and important as a duty, and which, in truth, belongs to all of riper years, "who name the name of Christ."

THOMAS DALE.

65, Lincoln's Inn Fields,
Oct. 21, 1836.

# PRACTICAL CONSIDERATIONS,

ADDRESSED TO THOSE WHO ARE PROPOSING OR PREPARING TO COMMUNICATE.

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Let a man examine himself, and so let him eat of that bread and drink of that cup. 1 Cor. xi. 28.

IN the exhortation which is appointed to be read by the Minister, "when he giveth warning for the celebration of the Holy Communion, upon the Sunday immediately preceding," TWO things are especially recommended to the consideration of all who purpose to become partakers of it. First, the "DIGNITY OF THAT HOLY MYSTERY," and then, "THE GREAT PERIL OF THE UNWORTHY RECEIVING THEREOF." These, accordingly, are the subjects which require to

be treated in a preparatory address, designed exclusively for members of the Church of England. May the blessing of God prosper this attempt to consider them, and make it conducive to His own glory, and the benefit of all those to whose notice it shall be presented—through Jesus Christ!

We are first to consider the "DIGNITY OF THAT HOLY MYSTERY," which may be inferred in a threefold manner:

1. From the circumstances of its primary institutions.
2. From the obligation to its general observance.
3. From the greatness of its attendant benefits.

1. The circumstances, under which the Lord's Supper was instituted, are thus briefly, but forcibly, stated in the prayer of consecration. "Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and gave it to his

disciples, saying, Take, eat; this is my body, which is given for you. Do this in remembrance of me. Likewise, after supper, he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you and for many, for the remission of sins. Do this as oft as ye shall drink it, in remembrance of me."

Here we are reminded of him who ordained this Holy Sacrament, first, in his divine character, as the Son; the beloved, the only begotten of the Father; abiding with Him in Glory before the world was: then, as coming forth from the Father and coming into the world, to the end that, by uniting in himself the divine and human natures—having been made by the latter capable of suffering, as by the former already competent to redeem—he may become "our Saviour, Jesus Christ." Such were the

means by which GOD had determined from the beginning, that "by the seed of the woman He would bruise the serpent's head," and bless all nations in the seed of faithful Abraham; and if the means involve a mystery, this is only to be expected from one who is secret in counsel and wonderful in working. Great, without controversy, acknowledges the Apostle, is the mystery of godliness—"GOD manifest in the flesh;" and again, when closely contemplating the means by which GOD would save the world, he exclaims, in a kind of transport, "O! the depth of the riches both of the wisdom and knowledge of GOD! How unsearchable are his judgments, and his ways past finding out." Though, however, the love of Christ is only to be partially comprehended; though, in the full extent, it is that which "passeth knowledge;" it was yet the Apostle's task to "preach among the Gentiles the unsearchable

riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." Hence, then, we infer the dignity of Him who instituted this holy ordinance, and consequently of the ordinance itself. From the hour when sin entered into the world, and death by sin, GOD had been silently ordering all things for the revelation of his Son, our Saviour, Jesus Christ: and when his wondrous purposes were about to be consummated by the offering of the one sacrifice, which should for ever take away sin, " Jesus, the same night in which he was betrayed, took bread."

How, then, should all devout affections kindle in our hearts at the very name of Jesus: a name that calls up the vast idea of all that the Godhead could accomplish, and all that the Manhood could endure—accomplished and endured for us. He who was in the

form of GOD, and thought it not robbery to be equal with GOD, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross. Surely we may exclaim in the spirit of the Apostle: "O, the depth of that descent! O, the wonder of that humiliation! O, the immensity of that love!" Surely we may acknowledge with the Patriarch: "It is high as heaven—what can we do? deeper than hell—what can we know?" Well may the Apostle speak in rapture of "the love of Christ which passeth knowledge," for the condescension of him who was at once suffering as Man and redeeming as GOD, is enhanced, if it be possible, by the ingratitude of those for whom all this was done. He came unto his own, and his own received him not. He was despised and rejected of

men; a man of sorrows, and acquainted with grief. They for whom he had accomplished all, and for whom he was about to endure all, hid their faces from him. His enemies laughed him to scorn; his friends forsook him and fled; and we, are we better than they? Alas! both Jews and Gentiles, all are included under sin. Still are there some who crucify the Son of God afresh, and put him to an open shame. That which was once the act of bloody hands, is still the crime of stony hearts. What is it but crime, when those who, by their own confession, are persuaded of the fact, and even desirous of the benefit, listen without obedience, and, perhaps, even without emotion, to the most tender and touching words, which command them to do this in remembrance of him —which remind them that "Jesus, the same night in which he was betrayed, took bread."

2. From the dignity, then, of him

who instituted this sacred ordinance, which alone, under any circumstances, both demands and should enforce a reverential obedience from all who bear the Christian name, we pass to consider the TIME of its institution—"*the same night in which he was betrayed.*" This was the hour in which the cup of agony was about to overflow, and, consequently, when the love which led the Saviour to drain it on behalf of sinners, was about to shine most brightly. This was the hour in which the Scripture must needs be fulfilled, wherein it is said, "He that eateth bread with me hath lifted up his heel against me." It was *necessary;* necessary for the fulfilment of the Divine prophecy, for the perfection of his own work, that Christ should suffer, and should suffer thus. O! who can tell up the aggregate of suffering which is accumulated in that single word BETRAYED! Perfect Man as well as perfect God; possessing, in all the potency as well as

purity of their original creation, the most tender sympathies, the most acute sensibilities, the most lively and powerful affections of the human heart; who shall say what large drops of bitterness may have been wrung even into the cup of Christ, by the falsehood of one whom he loved, if he did not trust; one with whom he tabernacled for years; who ate of his bread and drank of his cup, and dwelt in his bosom; but who was daily verging towards that fearful crisis of treachery and ruin which Jesus foreknew, and yet did not, or, as we may suppose, for some inscrutable reason, *could* not avert. He foreknew it, for "Jesus knew from the beginning," says the Evangelist, "who they were that believed not, and who should betray him." He could not avert it, for "how then shall the Scriptures be fulfilled, that thus it MUST be?" But how can our minds be expanded to the vast and mysterious conception of a Being, who,

at one and the same time, knew as God, and felt as Man? How can we calculate what would be the depth and breadth of our own utter wretchedness, if we, like Jesus, needed none to testify to us what was in man; if we saw the dark design, which had our own ruin for its object, brooding, hatching, advancing, maturing in the mind of a familiar friend, whose face was all smiles, whose manner all sweetness, and whose words all love; if we knew that all were but the wiles of a traitor, the blandishments of a hypocrite, the fawnings of a murderer, the cloak of an apostate; if we saw and knew all this, and yet were restrained by an overmastering necessity, from the expression of our abhorrence, from the venting of our complaint, nay, from the utterance of that pointed and pungent expostulation, which, showing the deceiver that we were acquainted with his designs, might haply win upon him to forsake

them. But Jesus, who foreknew the crime, foresaw the consequence; he warmed the viper in his bosom, knowing that it must inflict the mortal sting; and now that it was coiled erect, now that the venom of demoniac malignity (for Satan entered into Judas Iscariot, being of the number of the twelve) had been inflamed to the utmost, he resigns himself, with perfect and godlike submission to the blow—the Scriptures MUST be fulfilled. Could the treason have been avoided, it had never been foretold; but thus it MUST be. Let us, therefore, infer the dignity of this ordinance from the very time of its institution. In the very night when he was betrayed; when the wickedness of man, mingling with the malevolence of Satan, were pouring forth their blackest flood; when the treason of one whom he had favoured, trusted, loved, was opening upon a scene of suffering of which we know, at least, thus much,

that earth trembled to bear it on her bosom, and the sun refused to behold it with his light, and Jesus, who had till then endured in silence, groaned aloud, while agony of spirit bathed his brow in dews of blood, and gasped out the intolerable anguish of his soul in the exceeding great and bitter cry, "My GOD! my GOD! why hast THOU forsaken me?"—in that very night it was, as if to demonstrate the triumphant energy of love divine over all the sensibilities and all the infirmities of the frail human nature which he had condescended to assume for us, that "Jesus took bread, and blessed, and brake it, and gave to them, saying, This is my body, which is broken for you. Do this in remembrance of me." Likewise, after supper, he took the cup, and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many,

for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

II. Such, then, is the *first* proof and evidence of the dignity of this holy mystery, as arising from the circumstances of its primary institution; we are now to seek a second in *the obligation to its general observance.* We infer this from the reason assigned by Jesus for enjoining the partaking of the bread, "This do in remembrance of me;" a reason which bears equally upon all, for who, in the hour of trial and of trouble, of death and of judgment, who will not need to be remembered of Jesus, and who, therefore, in the time of duty, ought not to remember him? We infer it, however, still more directly from the emphatic words, "Drink ye ALL of this"—ALL—sinners who desire a Saviour, sinners who need a Saviour; men who are born in sin, who are born to suffer, who are born to die; it in-

cludes all; for, "he that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up at the last day." And "drink ye all of *this;*" this, the blood of the Lamb, which God hath himself provided for a burnt offering; the blood of the Lamb slain from the foundation of the world, and by virtue of whose sacrifice alone the kingdom of Heaven has been from the beginning open to all believers; the blood of the Lamb of GOD taking away the sin of the world. "Drink ye all of *this;*" the blood about to be drawn forth by the instrumentality of human treachery, yet shed for the expiation of human guilt; which sets the perfection of all love in bright contrast with the consummation of all crime; for GOD commended his love towards us in that, while we were yet sinners, Christ died for us. Yea, "drink ye all of *this;*" the healing blood, whereby the leper is cleansed, the deaf hear, the dumb

speak, and the dead are raised to life; the blood shed for you, and for many, for the remission of sins. O drink ALL of this; for who is there that will not need to drink of it? Has aught else been revealed to man that can cleanse from sin, that can nerve for suffering, that can support in death, that can assure and absolve in judgment, that can abide and avail throughout eternity? Are there any who are so ignorant that they do not prize it, so righteous that they do not need it, so independent that they will not ask it? Is there one who can strike or search out for himself any path to Heaven, besides that which is the new and living way, which Jesus hath consecrated for us through the veil, *i. e.* his flesh; in relation to which he said, "I am the way, and the truth, and the life; no man cometh unto the Father but by me?" Shall we, who must go to the Father, either to be saved or to be judged, go to him

without Christ? Shall we put away from us the cup of Salvation, with the risk, the certainty, it might almost be said, that, so doing, we shall be presented, instead thereof, with the cup of wrath; the cup of which we are told that "it is red, and the wine is mixed; that as for the dregs thereof, all the ungodly of the earth shall drink them, and drain them out?" Let those who would harbour even the thought of disobeying such a Command, first consider what it will be to abandon the benefit which shall be the consequence of obedience: a benefit in relation to which we may well accommodate the words of the servant of the Syrian chief, "If the Saviour had bidden thee do some great thing, wouldst thou not have done it?" How much more when he saith unto thee, "Drink ye all of this, for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins!"

III. Here, then, we are brought to the third of those particulars, in which it will be profitable to consider the dignity of that holy mystery, viz. *the greatness of its attendant benefits.* These benefits are summed up in one emphatic clause of the words of Christ: "This is my blood of the New Testament, which is shed for you, and for many, for the remission of sins." O! who can repeat the words without an instant and lively perception of the benefit? The remission of sins—of all sin, for the blood of Christ cleanseth from all; of all that is heartily repented and unfeignedly renounced, though it be the accumulated iniquity of a whole life passed in utter forgetfulness of God, in total disregard of duty, in captivity to Satan, and in bondage to the world. Here the healing power exercised by Jesus in the flesh is symbolical, alike in extent and in operation, with his power to forgive sin. Whether the suppliant

laboured under the fever of yesterday, or the paroxysm of instant madness—whether the infirmity were of eighteen or thirty-eight years' duration, the means that were employed, and the effect that resulted, were the same. "Speak but the word, and thy servant shall be healed." Similar is the language of the Church. "Ye that do truly and earnestly repent you of your sins (over whatever interval those sins may have been spread), draw near with faith, and take this Holy Sacrament to your comfort." The benefit, then, is apparent; full of remission upon true and unfeigned repentance; not through tears of contrition, but through the blood of Christ.

It may be asked, however, "Is there no remission without the cup?" We answer without hesitation, that there is none without the blood. "Without shedding of blood," says the Apostle, "there is no remission;" and this is the prescribed and legitimate applica-

tion of the blood. "This is my blood of the New Testament." There is no salvation without the blood of Christ; and while we deny not, that the virtue of his blood may be elsewhere, we KNOW that it is here. Christ proffers to us the assurance of pardon and salvation through the Sacrament. "Whoso eateth my flesh, and drinketh my blood, hath everlasting life." Christ even seems to limit the assurance, in a passage which refers principally, if not exclusively, to the sacred Ordinance: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We leave the exception, therefore, we insist upon the rule: we indulge not in speculations, we confine ourselves to facts. Christ enjoins the Holy Sacrament as a *special* means of grace. He enforces the injunction by an appeal to those sensibilities which ought to be the most lively, those interests which ought to be the most pre-

cious, those affections which ought to be the most powerful, when He commands, "Do this in remembrance of me." It is more consistent, therefore, more reasonable, more becoming, and more safe, to render simple obedience to an explicit command, than to build uncertain hopes upon what Christ has left unsaid. It is possible, indeed, that there may be some among the countless host of the redeemed, who, having survived to years of maturity, have yet never drunk the rich wine of Christ's blood till they drink it new with him in the kingdom of God; it is possible that some may be shut up in penal abodes, waiting the "day of judgment and perdition of ungodly men," who were seen, while on earth, to receive the precious symbols, to eat of the bread that quickeneth, and to drink of the wine that should purify and refresh the soul: we read of some who, having a form of godliness, deny the power thereof; but

how can it be reasonably doubted, that the case of either is the exception: that obedience or disobedience to the Command is the earnest either of life or death? The benefit we know is not doubtful, is not contingent; the promises of GOD in Christ are certified by the Yea, and ratified by the Amen; and whoso eateth my flesh and drinketh my blood, *hath* eternal life. He, therefore, who would have remission of sins, let him drink of the cup which Christ presents; he who would have, and know that he hath, eternal life, let him both eat of the flesh, and drink of the blood of Christ.

Thus, then, we have considered the DIGNITY of this holy mystery, as arising severally from the circumstances of its primary institution, from the obligation to its general observance, and from the greatness of its attendant benefit. Let us now consider what the Church enjoins secondly, "THE GREAT

PERIL OF THE UNWORTHY RECEIVING THEREOF."

The peril of unworthily receiving this holy mystery may be conceived to arise principally from two sources, of which the first is, indulged or wilful sin; the second, partial, unworthy, or erroneous views of the salvation accomplished for us by and through Christ Jesus.

I. We need often to be reminded, that sin consists not only in the action and in the word, but in the motive and the principle; in the purpose and the design. It is premeditation and intention that constitute the important distinction between error and crime. "If I regard iniquity in my heart," said the Psalmist, "the Lord will not hear me;" and that which vitiates the efficacy of prayer, must of necessity obstruct and annihilate the benefit of the Holy Sacrament. That which causes prayer to become sin, would cause the Communion of the body and blood of Christ to be-

come condemnation and a curse. The man, for example, who is working his way to affluence by illicit or dishonourable means; who is secretly undermining the credit, or striking in the dark at the reputation of his neighbour; who is contracting obligations which he has no power to meet, and maintaining an appearance to which he has no claim; the man who is framing falsehood, and meditating deceit, in order to gratify his inclination or to serve his interest, to revenge an injury, or to avoid the payment of a debt; the child who is purposing undutifulness or unkindness; the parent who is sacrificing to mere temporal considerations the spiritual welfare of his child; the man, in short, who allows himself in any line of conduct which is at variance with pure precept, or indulges in any speculations which are contrary to sound doctrine, that man, and such as he, are to be warned away from the altar, not invited

to it; he is to be admonished that the cup of blessing to the faithful and the penitent is as the water of jealousy to the dissembler and the hypocrite; it will be as rottenness to his bones and heaviness to his heart. He is knowingly and consciously impregnated with the gall of bitterness; voluntarily and contentedly fettered by the bond of iniquity. While he cleaves to sin, he cannot choose Christ; for what concord hath Christ with Belial, or what communion hath light with darkness? He who lives in sin, knowing it to be sin, closes the gate of mercy on himself. He cannot approach to the altar, which is sprinkled with the atoning blood of Christ, without virtually trampling under his foot the Cross, and putting his Saviour to an open shame!

The line must be drawn, therefore, broad, marked, and clear, between the intention to commit sin, and the apprehension that, after having communi-

cated, we may commit it. The one is prohibition, the other should be attraction; the one should warn us to abstain, the other should invite us to approach. We come, not because we have not sinned, but because we would penitently acknowledge our past delinquency, and be enabled by grace to go and sin no more. We come, purposely that we may be guarded against temptation, and strengthened under infirmity; and the benefits of the ordinance, received in faith, are not forfeited or even impaired, if we are beguiled into unpremeditated, involuntary sin, sin in which we do not continue, and to which we do not consent. "Brethren," said the Apostle Paul, "if a man be overtaken in a fault; ye, which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." And in the same spirit, the church appeals solemnly to GOD, as "one who knoweth us to be set in the midst of so

many and great dangers, that by reason of our frailty we cannot always stand upright." If, therefore, we feel that we are frail, let us be comforted while we know that we are sincere. If we fall seven times in a day, let us be restored and revived so long as it is our heart's desire and prayer, "Hold thou up my goings in thy paths, that my footsteps slip not." So long as we neither consent to sin, nor connive at sin, nor compromise with sin, let no sense of unworthiness keep us from the blood which alone brings remission, nor any consciousness of infirmity from the bread of life, which alone imparts spiritual strength. We do not receive unworthily, when we receive with the purpose of steadfastly endeavouring to lead a new life, and in the confidence and in the hope, that this very ordinance will be a means, through grace, of enabling and empowering us so to do. Only let us pray, that God would put into our

hearts good desires, and enable us to bring the same to good effect; prepared to watch and pray, lest we enter into temptation; ready to take to ourselves the share of failure, if we fall, and to give Him all the glory, if we stand, knowing that we stand by faith, and that faith is the gift of GOD.

The great peril of unworthily receiving the holy mystery arises, in the last place, from partial, inadequate, or mistaken views of the salvation, which has been accomplished for us by Christ Jesus.

II. All who aspire to be meet partakers of the Holy Sacrament, are enjoined diligently to try and examine themselves, before they presume to eat of that bread and to drink of that cup. What must be the effect of such an examination, in their estimate of themselves, it is almost superfluous to mention; for when Abraham and Jacob, and Job and Isaiah, weighed themselves

in the balances, they were found wanting. "I am but dust and ashes," said Abraham, pleading with GOD. "I am not worthy," Jacob testified, "of the least of all thy mercies." "I abhor myself," declared Job, "and repent in dust and ashes." "Woe is me," exclaimed Isaiah, "for I am a man of unclean lips." Similar is the language of the most illustrious among the worthies of the New Testament. "Depart from me," said Peter, "for I am a sinful man, O LORD;" and in the same spirit Paul declared, "Christ Jesus came into the world to save sinners, of whom I am chief." These examples are cited, in order to vindicate the assumption of the Church, in regard to all her communicants, that "the remembrance of sin is grievous, and the burthen of it intolerable;" and to establish the point, that the examination and the abasement of self ought ever to go hand in hand, for they are sure preservatives from

erroneous and unworthy views of the sacred ordinance. When we have learnt to think rightly of ourselves, we shall be less in danger to think wrongly of Christ. Once persuaded that we are not sufficient of ourselves to think anything as of ourselves, we shall be the better prepared to expect everything from Him. The consciousness of our own unworthiness will tend, more than all beside, to cast us, implicitly and exclusively, upon the all-sufficient worthiness of Christ.

What we require then is simply this: an entire and exclusive reliance on the merits of Christ's death and passion; a conviction that the abundance of sin is more than counterpoised by the superabundance of grace; an expectation, an experience rather, that the grace of Christ is sufficient for us, and that his strength shall be made perfect in our weakness. It is an application to ourselves of the memorable passage, "Christ

Jesus of God is made unto us wisdom, and righteousness, and sanctification, and redemption." It is the persuasion, embodied in our practice, that as there is justification from sin by the blood of Christ alone, so the holiness, without which no man shall see the Lord, must be produced in us exclusively by the mighty working of the Spirit of God. It is, consequently, the recognition of our entire obligation to Christ for all our means of grace and hopes of glory, in that He at once effaces the condemnatory record of our old sins, and obtains for us, and conveys to us, that sanctifying influence, which alone can make us meet for the inheritance of the saints in light. "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." In a word, it is the practical understanding and application of those memorable words of the Apostle, "Christ

is all and in all;" the expecting everything from him, the performing everything in him, the ascribing everything to him; it being our only ground of hope, that he hath borne our sins and carried our sorrows; our absorbing motive to holiness, that the whole conversation may be such as becometh the Gospel of Christ.

Thus have we considered, as the Church enjoins, the dignity of this holy mystery, instituted by a dying Saviour on the very eve of his betrayal; obligatory on every true disciple of Christ; productive of unequalled and abiding benefit; bringing with it, if rightly regarded, the assurance of plenary remission; leaving behind it, if duly received, a good hope through grace, a hope full of immortality. We have considered also the peril of the unworthy receiving thereof, as arising from indulged and wilful sin, or partial and inadequate views of Christ and his sal-

vation; and what more remains, but that we exhort all who are not conscious of being disqualified in either way; all who are desirous to depart from iniquity, and contented to repose entire confidence in the promises of God, through Christ; to draw near with faith, and take this Holy Sacrament to their comfort. It is, indeed, if received in faith, a comfort beyond all price. It is not only the pledge of Christ's love, but the earnest of our salvation. It not only brings down fresh supplies of grace, but kindles anew the hope of glory. It is the most powerful incentive to obedience, and the most effectual preservative against sin. It supports us under the pressure of the ills of life, and guides us in safety through its snares. It is the supply of every need, according to the riches of God's mercy in Christ Jesus. We come as sinners, we are pardoned; as mourners, we are comforted; as penitents, we are accepted. We come in

weakness, we are strengthened; in fear, we are encouraged; in perplexity, we are enlightened: in disquietude, we are calmed. Here the hands that hang down are lifted up, and the feeble knees; that which is lame is not turned out of the way, but rather it is healed; the troubled conscience is pacified: the drooping faith revived. Doing this in remembrance of Christ, we are refreshed and encouraged by the assurance that Christ remembers us; we may come in heaviness, but we shall depart in peace; more than ever concerned so to eat of that bread, and to drink of that cup, that we may demonstrate by a holy walk through life, and a triumphant hope in death, the verity of those most precious and encouraging words, "My flesh is meat indeed, and my blood is drink indeed. Whoso eateth my flesh and drinketh my blood HATH everlasting life."

# MEDITATION

FOR

# SUNDAY MORNING.

*On the Love of God to Mankind, particularly manifested in this Sacrament.*

Hereby perceive we the love of God, because he laid down his life for us. 1 John iii. 16.

BEHOLD, Lord, thus encouraged, thus invited, I come: yet I do not presume to do so trusting in my own righteousness, but in thy manifold and great mercies. I feel, alas! my weakness and wants, and betake myself to thee for relief. Sick and diseased, I fly to the Physician of souls; hungry and thirsty, to the fountain of living water and bread of life; poor and needy, to the bountiful King of heaven; a ser-

vant to his kind Master; a creature to his compassionate Creator, who hateth nothing that he hath made; and a forlorn, disconsolate wretch, to thee, the holy, the eternal, the only Comforter. But

Whence is this to me, that my GOD should vouchsafe to come unto me? or, who am I that thou shouldst communicate to me thy own self? How shall a conscious sinner dare to appear before thee? or how canst thou, who art of purer eyes than to behold iniquity, endure to make such condescending approaches to a soul polluted with sin and with uncleanness? Thou seest my very inward parts, and knowest I have nothing in me that is good; nothing to invite such mercy, nothing fit for the reception of so pure, so glorious a majesty.

I will therefore humbly confess my own utter unworthiness, and thy unspeakable goodness; I will thankfully

admire, praise, and adore thy marvellous love and exceeding abundant grace. For this is purely thine own act. Nothing on my part could deserve, nothing could move thee to it. The more unworthy I am, the more conspicuous is thy goodness, the more amazing thy mercy and thy condescension.

Since, therefore, thou art pleased to stoop so low, be it unto me according to thy word! Since thou hast thought fit to command my approach, I will most gladly testify my ready obedience; and only pray that my own sinfulness may not render me odious in thy sight, nor frustrate these inestimable mercies to me. I will seek to supply my want of ability by the earnestness of my zeal, and most humbly beseech thee to kindle those hearty desires of the inestimable benefit by which my soul and all its faculties shall thirst and pant most earnestly after thee and thy righteousness. I will turn my eyes into my own

heart, and abase myself with the mortifying prospect of my own unworthiness, laying my soul low before thee; and from a sense of my sin I will flee to thy mercy, that I may be made whole by the body and blood of my Redeemer.

How wise, how merciful, was thy design in the first institution of this holy Supper! how rich, how delightful a banquet hast thou prepared for thy guests, by ordaining thy own body and blood for the mystical entertainment of the faithful! How astonishing are the operations of thy grace and power! how incomprehensible the methods of fulfilling thy most true promise! Thou spakest a word in the beginning, and all things were created! and, by the same almighty word, thou commandest bread and wine, and they nourish souls to life eternal!

And thou, my soul, rejoice and be exceeding glad for so noble a favour, so heavenly a refreshment, so rich a conso-

lation to support thee, and to sweeten thy passage through this vale of tears and misery. For every time thou rightly attendest these holy mysteries thou dost spiritually eat the flesh of Christ and drink his blood; thou dost express thy trust anew in the covenant of Redemption, and effectually partake of thy Saviour's merits and sufferings. For his love continues always the same, and the excellence and worth of his propitiation is an inexhaustible spring of mercy. Come, therefore, hither, with new exalted zeal; enlarge thy heart and its desires; and doubt not but thou shalt, at every approach, return with fresh and plentiful accessions of grace.

Let not the frequency abate thy devotion; nor do thou abstain lest by frequency of receiving thou shouldst less esteem the Divine mystery, and fall into lukewarmness and indevotion. Rather let the favour always seem great, the feast ever honourable, and the de-

lights of it always new. Expect to realize here obedience and zeal, worship and love, thanksgiving and oblation, devotion and joy, holy hunger and holy thirst, an approach to GOD in the ways of GOD, confidence in the Divine goodness, and not only a hope of pardon, but a token that thou dost receive it. To come frequently, being worthily disposed, is certainly the product of love, and the effect of the working of the good Spirit of GOD, who by his holy fires makes us to thirst after the waters of salvation. As much as love is better than fear, so much is it to be preferred, that penitent, earnest, lively christians should frequently present themselves at the table of their Lord and Saviour. "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."

### *A Prayer on Sunday Morning before the Communion.*

Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. John vi. 53.

O ALMIGHTY GOD and merciful Father, who hast given thy only Son Jesus Christ to die for us, who did institute a Holy Feast in commemoration of that his most precious death, thereby to preserve in our minds a constant remembrance of his great love in laying down his life for our sakes; I, thy unworthy servant, who am now invited to thy holy table, do humbly adore thy Divine Majesty, acknowledging that I am not worthy of my daily bread, much less of that which came down from heaven, and which thou hast given to be the food and nourishment of our souls.

I confess, O LORD, my sins may justly cause me to tremble when I appear before thee; but, O most merciful Father, encouraged by thy wonderful goodness

and love in giving thy Son to die for all penitent and returning sinners, I present myself before thee at this time, beseeching thee in great humility to continue to me that love, and admit me to thy holy table, that I may taste and see how gracious thou art, and how wonderful in all thy doings towards the sons of men.

Oh! make my longings and desires after this divine food some way answerable to my great need of it; that my soul, being sensible of its manifold wants, may no longer seek for relief from the unsatisfying objects of this world, but coming to thy holy table with a true spiritual hunger and thirst, may there find a full supply of all those graces and blessings that it stands in so much need of.

And to this end, O Lord, fit and prepare my heart to partake of so great a mercy, by giving me a just abhorrence

of my own unworthiness, and an unfeigned repentance of all my sin. Root out of my heart all sinful and corrupt affections, all prejudice, hatred, and ill-will; and plant therein all those devout and pious, charitable and humble dispositions, which become the worshippers of the holy Jesus; that when I presume to appear before thee, I may bring with me a heart raised above the corruptions that are in the world, and full of the strongest desires and resolutions of loving and serving thee.

Deliver me, O my GOD, from all coldness and formality, when I attend upon thee in holy and religious duties; and grant that by going to this holy feast I may have my pardon sealed, my weaknesses repaired, all my evil inclinations subdued, my faith strengthened, my hopes enlarged, my charity increased, and my soul so entirely and inseparably united unto thee, that nothing may ever be able to dissolve the union; but that

being begun here in grace, it may hereafter be consummated in glory, through the merits of him that died for me, even the Son of thy eternal love, Jesus Christ the righteous, to whom, with thee, O Father, and the Holy Spirit, be ascribed, as is most due, all honour, glory, power, thanksgiving, and praise, both now and for evermore. *Amen.*

[This last prayer may be added to your other devotions the morning you receive, and may be appropriately used in the week preceding the Sacrament.]

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*A Prayer for Repentance.*

O ETERNAL GOD, who wert pleased in mercy to look upon us when we were dead in trespasses and sins, and to reconcile us when we were enemies, and to forgive us in the midst of our provocations; who didst find out a remedy far surpassing the comprehension of man, making an atonement for us by the

death of thy Son, Jesus Christ, and sanctifying us through the blood of the everlasting covenant with thy divine spirit, let thy hallowing grace so perpetually excite, assist, and encourage my endeavours; so govern my will, and so fortify my intentions, that I may continue steadfast unto the end, and inherit all the blessings which are sealed to me by the covenant of baptism, through the mercies and the merits of Jesus Christ my Saviour.

Impart and confirm unto me that repentance, whereby we forsake sin; and let me never fall into those sins, nor return to that vain conversation of the world, from which the eternal and merciful Saviour hath redeemed me. Let me rather grow in grace, adding one holy disposition to another, reducing my purposes to acts, and my acts to habits of holy perseverance, even to the end of my life. Let thy preventing grace preserve

me from all evil, especially sin; and from all my spiritual enemies. If at any time I am overtaken in a fault, O grant that I may never continue in sin; but rouse me to a prompt and sincere repentance by thy quickening Spirit, and awaken my conscience that I fall not from one depth of sin unto another, until it get the dominion over me, and so thou be angry with me, and reject me, and I perish. Create rather a clean heart, and renew a right spirit within me. Purify me from all uncleanness; sanctify my spirit, that I may go on unto perfection; and let me never provoke thine anger, nor presume upon thy goodness, nor distrust thy mercy; let me never defer my repentance, nor rely upon any vain confidence; but grant that I may, by a constant, sedulous, and timely endeavour, make my calling and election sure by living to thee. Grant that, having sowed to the Spirit, I may

of thy mercies reap in the Spirit eternal bliss, unchanging holiness, and everlasting life, through Jesus Christ our Saviour, our hope, our might, and ever glorious Redeemer. To whom, with the Father and the Holy Ghost, ever one God, blessed for evermore, be all honour and praise. *Amen.*

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### *A Prayer for Faith.*

O ETERNAL GOD, Fountain of all truth and holiness, whom rightly to know, and in whom truly to believe is life eternal, let thy grace descend powerfully into my soul, beating down every strong hold and vain imagination, and proud thought, and confident understanding, to the obedience of Jesus, and belief of the eternal Trinity in Unity. May I acknowledge thee to be the principle of truth, and thy word the measure of know-

ledge, and thy laws the rule of life, and thy promises the groundwork and satisfaction of my hopes, and a union with thee to be the perfection of love and the enjoyment of glory.

Holy Jesus, make me to acknowledge Thee as my Lord and Master, myself thy servant and disciple. May I make proof of faith by holy obedience and love. Let that mind be in me which was also in thyself. As thou hast loved me, may I also love the brethren. May I put on bowels of mercies, meekness, gentleness, long-suffering, forbearing and forgiving those who do amiss, even as God, for thy sake, hath forgiven me. And give unto me great boldness in the public confession of thy faith, and the truths of thy Gospel, that thou mayst be glorified in me, and I in thee; that when thou, who art the author and finisher of our faith, shalt come to make inquisition for faith, I may receive the

promises laid up for them that believe in thee, O Lord Jesus, our only Saviour and Redeemer.

O holy and ever blessed Spirit, let thy gracious influence be the perpetual guide of my reasoning faculties. Inspire me with wisdom and knowledge, spiritual understanding and a holy faith, that it may rise to the confirmation of hope, and to the perfection of charity, and to the unity of the Spirit, which is the bond of peace. Mortify in me all peevishness and pride of spirit; whatever is contrary to sound doctrine, or in any respect to the principles, temper, or practice of a Christian. Keep me by the power of God through faith unto salvation, and cause my soul to become purified by obedience to the truth through thee.

And now to thee, Almighty Father, and to thee, most holy Jesus, and to thee, O blessed Spirit, one God eternal,

be all honour and glory, dominion and power, adoration and praise, now and for ever. *Amen.*

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*Ejaculations on approaching or entering the Church.*

HOW amiable are thy tabernacles, O LORD of hosts! Blessed are they that dwell in thy house, they will be always praising thee. My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh cry out for the living GOD. For a day in thy courts is better than a thousand years: I had rather be a doorkeeper in the house of my GOD, than to dwell in the tents of wickedness.

*A Prayer to be said before or after the Prayers of the Church, as time shall admit.*

IT is but too apparent, blessed LORD, how apt we are to forget thy dear love to us, and thy bitter sufferings for us; our continual transgressions publish it, and our former stupidity and indevotion plainly declare it. Praised, therefore, be thy goodness for the lively emblems thou hast given us of thy most meritorious cross and passion!

O that the characters of thy love may be so deeply imprinted upon my heart, that no time nor temptation may wear them out! May I now most affectionately call to mind the humility of thine incarnation, the merits of thy death, the power of thy resurrection, and the glories of thy ascension.

Oh! how much do we owe thee, most blessed Redeemer! how great is the price which thou hast paid for the ransom of us miserable sinners! what shall

I render unto thee for the incomprehensible benefits thou hast bestowed upon me? Alas, my GOD! I have no return to make but a broken and contrite heart, which yet thou wilt not despise; and this is still a further instance of thy goodness, that thou requirest no other testimony of gratitude but my sincere affections in serving thee, the only true GOD, through Jesus Christ our LORD. *Amen.*

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### *A Prayer to be used as soon as the Sermon shall be ended.*

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men. Psalm cvii. 20, 21.

O ETERNAL and Almighty GOD, by whose bounty and goodness I have now an opportunity offered me of approaching thy table, and of pleading before thee the prevailing merits of the

death and passion of thy Son Jesus Christ; I am sensible, O LORD, of my great unworthiness; but the positive command of my blessed Saviour, when he was about to lay down his life for my sake, has made it absolutely necessary, and the many spiritual wants I labour under oblige me to apply to this sovereign remedy, for the healing of those wounds which my sinful follies have inflicted on my soul.

Therefore, assist me, O LORD, with thy Holy Spirit in the great duty and service I am about to perform: grant that nothing during all the time of this holy action may make me unmindful of that reverence and respect which I owe unto thy Divine Majesty, or of that attention which becomes the celebration of these holy mysteries. Fill my heart with such an awe of thy presence, as may fix my wandering thoughts, compose my disorderly affections, and stir up my faint and cold desires, that I may

feel the power of this sacred Ordinance, and taste the full sweetness of this heavenly feast.

O Lord, grant that I may have such a sense of my Saviour's sufferings as may fill my soul with love and gratitude toward him for those inestimable benefits he has purchased for me; that I may have such a sight of my sins, which occasioned all his sorrows, as heartily to bewail and detest them; such a faith in that full, perfect oblation and satisfaction made upon the cross for the sins of the world, that I may so importunately plead the merit of it in this commemoration of that sacrifice, as that it may render thee gracious and propitious to me a miserable sinner; such a conviction of my own weakness and insufficiency, as may procure thy gracious aid and assistance; such longing desires of being made conformable to thy holy will and pleasure, as may transform me

into thy divine image, and fix me to continue thy faithful servant all the remaining days of my life; through the merits and mediation of thy Son Jesus Christ, our Lord and Saviour. *Amen.*

THE

# COMPANION FOR THE ALTAR.

## DIRECTIONS.

I would advise you, O earnest and sincere Communicant, by all means to read over the following Companion for the Altar, with the Directions and Prayers, some time before you go to the Sacrament, that you may with more readiness and devotion go along with, and bear your part in, the Communion Service; which, with very little pains, you will be able to do, especially after your first communicating; when, if you should be at a loss, and under some disorder and confusion, do not be disturbed nor troubled, but resolve to endeavour to amend what you have observed to be done amiss, as soon as you have another opportunity of receiving again. And though, after your best endeavours, you should always find occasion to lament your defects and frailties in the performance of this as well as other duties of religion, yet never fear that any involuntary failings or infirmities will ever rise up in judgment against you. God knoweth you to be so laden with imperfections, and so compassed with infirmity, that by reason of your frailty you cannot always stand upright; and that even when you would do good, evil is present with you. Only see that you regard not iniquity in your heart; and He will look on you with compassion and love, while you begin your devotions at this holy solemnity with the following ejaculations:—

MOST gracious God, I come to thy altar to renew my baptismal covenant, of which this Sacrament is a seal.—

O heavenly Father, I come to testify my sense of thy love, in so loving the world as to give up thy only Son to die for me. O blessed Saviour, I come to testify my faith in thee, and my love toward thee, and thankfully to commemorate thy wonderful love in dying for me.—O LORD, I come to testify my steadfastness in the communion of thy church, and my charity to all the world.—O LORD, I come to this thy table from the sense I have of the want of that spiritual food to which thou invitest me in this holy Sacrament.—I know there is no food can strengthen my soul but thy body, no cordial can revive my drooping obedience but thy blood. O gracious LORD, grant that I and all that communicate with me may be fed, refreshed, and nourished in our souls to life everlasting. *Amen.*

DIRECTIONS.

Now, laying aside all fears and despondencies, proceed to the Communion Service, and then to the Sacrament, with such joy and satisfaction as a guilty criminal would feel, were he going to plead his pardon at an earthly tribunal. Before you approach to the chancel, offer a brief but honest prayer that you may be enabled to drop all thoughts of things on earth, and give up yourself wholly to the remembrance of the sufferings of our Saviour, lifting up your soul to him in these words:—

"I WILL wash my hands in innocence, O LORD, and so will I compass thy altar, that I may show the voice of thanksgiving, and tell of all thy wondrous works."

¶ Then shall the Priest return to the Lord's Table and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

DIRECTIONS.

When the Minister begins to read the Offertory (which chiefly relates to the duty of beneficence to all men by our alms and charitable contributions, which are to be disposed of to pious and charitable uses, at the discretion of the Minister and Churchwardens), you must be very attentive, and with your eye, not voice, read along with him; and be sure you make what short application you can to yourself of what is read; and wherein you perceive you have been wanting either in charity or justice to any one, God helping you, you will resolve to

make up those defects for the time to come, for assure yourself you will be highly unjust if you detain from any what is their due.

When it comes to your turn to make your offering, do not let the basin pass by you without putting something into it, for this reason, among others, that you may join in that part of the Prayer for the Church Militant wherein you beseech God to accept your alms; and you are permitted to believe that he will accept them as given to himself, if they bear a proportion to your ability, and are offered in obedience to his commands, and with a regard to his glory, as a grateful acknowledgment of his mercies to yourself, and as a testimony of your dependence upon him for the continuance of them. With such reflections, your present offering, and all your other gifts to the services of religion and the uses of charity, ought to be accompanied.

They that are poor, and cannot give as they are disposed in their hearts, must remember that the alms given on this occasion are not matter of necessity, but a free gift; and that their small contributions will, like the poor widow's two mites, be preferred to the richest oblations of the wealthy, if presented with less fervour of love, and less simplicity of faith. And even he that hath nothing at all to give, is invited freely to partake of these spiritual blessings without money and without price.

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## THE OFFERTORY.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Matt.* v. 16.

Lay not up for yourselves treasures upon earth; where the rust and moth doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through nor steal. *Matt.* vi. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *Matt.* vii. 12.

Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Matt.* vii. 21.

Zaccheus stood forth and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *Luke* xix. 8.

Who goeth a warfare at any time at his own cost? who planteth a vineyard,

and eateth not of the fruit thereof? or, who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great matter if we should reap your worldly things? 1 *Cor.* ix. 11.

Do ye not know that they who minister about holy things live of the sacrifice? and they who wait at the altar are partakers with the altar? Even so hath the LORD also ordained, that they who preach the gospel should live of the gospel. 1 *Cor.* ix. 13, 14.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart: not grudgingly, or of necessity: for GOD loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, GOD is not mocked; for whatsoever a man

soweth, that shall he reap. *Gal.* vi. 6, 7.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. *Gal.* vi. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into this world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

Charge them that are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have showed for his name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

To do good, and to distribute, forget

not; for with such sacrifices GOD is well pleased. *Heb.* xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of GOD in him? 1 *John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the LORD shall not be turned away from thee. *Tobit* iv. 7.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv. 8, 9.

He that hath pity upon the poor lendeth unto the LORD; and look, what he layeth out shall be paid him again. *Prov.* xix. 17.

Blessed be the man that provideth for the sick and needy; the LORD shall

deliver him in the time of trouble. *Psalm* xli. 1.

¶ Whilst these sentences are in reading, the Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin or plate to be provided by the parish for that purpose; and reverently bring in to the priest, who shall humbly present and place it upon the holy table.

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### *A Prayer at offering your Alms.*

Thy prayers and thy alms are come up for a memorial before God. Acts x. 4.

THY bounty, O Lord, is the fountain of all I possess; for it is from thee I have received all my worldly goods; and to thy holy name be the glory. Accept of this free-will offering of my hands, as an acknowledgment of thy right to all I enjoy; and as a testimony of that kindness, love, and charity, to my necessitous brethren which thou requirest, and art pleased to accept as done to thyself.

Therefore I will dedicate a part of those good things which thou hast bestowed upon me to relieve the poor, because thou hast made it an evidence of my love to thee. And grant that all my alms deeds may be performed with such simplicity of intention, and in such a proportion to what thou hast given me, that they may be acceptable in thy sight, through the merits of Jesus Christ, my Lord and Saviour. *Amen.*

¶ And when there is a Communion, the priest shall then place upon the table as much bread and wine as he shall think sufficient. After which done the priest shall say,

LET us pray for the whole state of Christ's Church Militant here on Earth. Almighty and everliving GOD, who, by thy holy apostle, hast taught us to make prayers and supplications, and to

DIRECTIONS.

Here the priest beginning the Prayer for the Whole State of Christ's Church Militant here on Earth, you must join with him in heart and spirit in the same, and with the congregation in their attention, and say the Amen with them, that you may reap the advantage of that common fervency with which those prayers fly up to God.

give thanks for all men; we humbly beseech thee most mercifully [to accept our alms and oblations,† and] to receive these our prayers, which we offer unto thy Divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love.

† If there be no alms nor oblations, then shall the words [to accept our alms and oblations] be omitted.

We beseech thee also to save and defend all Christian kings, princes, and governors: and especially thy servant Victoria our queen, that under her we may be godly and quietly governed: and grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the main-

tenance of thy true religion and virtue. Give grace, O heavenly Father, to all bishops and curates, that they may, both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy sacraments. And to all thy people give thy heavenly grace, and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O LORD, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity; and we also bless thy holy name for all thy servants departed this life in thy faith and fear, beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate. *Amen.*

¶ At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the Holy Sacrament, the Priest shall say this Exhortation:

DEARLY beloved in the LORD, ye that mind to come to the Holy Communion of the body and blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves before they presume to eat of that bread and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spi-

DIRECTIONS.

You must seriously attend to this Exhortation, for it is full of excellent information and instruction; it shews you the great benefit of coming worthily, that is with a true penitent heart and lively faith, to this Holy Sacrament, and the great danger of coming unworthily, that is, without repenting of your sins, and without trusting in God's mercy through Christ.

ritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us), so is the danger great, if we receive the same unworthily; for then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the LORD'S body; we kindle GOD'S wrath against us; we provoke him to plague us with divers diseases and sundry kinds of death. Judge, therefore, yourselves, brethren, that ye be not judged of the LORD; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to GOD, the Father, the Son, and the Holy Ghost, for the redemption of the world

by the death and passion of our Saviour Christ, both GOD and man; who did humble himself even to the death upon the cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of GOD, and exalt us to everlasting life. And, to the end, that we should always remember the exceeding great love of our Master and only Saviour, Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us, he hath instituted and ordained holy mysteries as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father and the Holy Ghost, let us give, (as we are most bounden) continual thanks: submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holi-

ness and righteousness all the days of our life. *Amen.*

¶ Then shall the Priest say to them that come to receive the Holy Communion.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near with faith, and take this holy Sacrament to your comfort, and make your humble confession to Almighty God, meekly kneeling upon your knees.

DIRECTIONS.

Being thus called upon to make your humble confession to Almighty God, be especially concerned that your heart be lifted up with your voice to the throne of Divine grace, and let it be your humble prayer that you may have a share in that pardon which is soon after to be pronounced by the Minister.

¶ Then shall this general Confession be made in the name of all those that are minded to receive the Holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,

ALMIGHTY God, Father of our Lord, Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: the remembrance of them is grievous unto us: the burthen of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. *Amen.*

DIRECTIONS.

In this Confession of Sins, join with the Minister both in heart and voice with the greatest humility, for you are therein equally concerned with him.

¶ Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the People, pronounce this Absolution :

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn upon him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

DIRECTIONS.

When the Absolution begins, then hold your peace, and attend to the Minister with all your heart; and, placed in an humble posture, beg earnestly of God, that he will please to confirm in heaven the absolution of your sins pronounced at this time by his Minister. But do not imagine that you are to repeat the Absolution word for word with the Minister, which would be at variance with its intention and design. He speaks here as an Ambassador for Christ, and it is the part of the People therefore to be silent and to attend, and to say nothing but a most earnest Amen, with a firm resolution to lead a new life. And therefore let me warn you in all the Public Prayers that you join audibly with the Minister where you are directed so to do; but on all other occasions, let your minds accompany his words in silence, and

make them all your own by saying a hearty AMEN. The observance of order and decency in prayer tends much to edification; whereas the contrary begets distraction, and disturbs both yourself and your neighbour. It much offends devout and understanding people to hear men and women say their prayers without due consideration on the subject, being silent where they should speak, and joining with the Minister aloud where they should only hearken and say Amen; and thus appearing, however unconsciously, to encroach upon the priestly office in that which is its peculiar and exclusive character. "For whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained."

When the Absolution is over, attend diligently to the sentences of Scripture which the Minister is to read; and when he bids you lift up your hearts to God, it must be your endeavour not only to do it in word, but in deed, and with great earnestness.

¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him;

Come unto me all ye that travail and are heavy laden, and I will refresh you. *Matt.* xi. 28.

God so loved the world, that he gave his only begotten Son, to the end that all that believe in him should not

perish, but have everlasting life. *John* iii. 16.

Hear also what St. Paul saith;

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what St. John saith;

If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 *John* ii. 1.

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

*Answ.* We lift them up unto the LORD.

*Priest.* Let us give thanks unto our Lord God.

*Answ.* It is meet and right so to do.

¶ Then shall the Priest turn to the Lord's Table.

It is very meet, right, and our bounden duty, that we should, at all times, and

in all places give thanks unto thee, O LORD, *Holy Father, almighty and everlasting GOD.

* These words [Holy Father] must be omitted on Trinity Sunday.

¶ Here shall follow the proper preface, according to the time, if there be any special appointed, or else immediately shall follow,

Therefore with all angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, LORD GOD of hosts, heaven and earth are full of thy glory; glory be to thee, O LORD Most High. *Amen.*

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*Proper Prefaces.*

Upon Christmas-Day, and seven days after.

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary, his mother; and that without spot

of sin, to make us clean from all sin. Therefore with angels, &c.

Upon Easter-Day, and seven days after.

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord; for he is the very paschal lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with angels, &c.

Upon Ascension-Day, and seven days after.

Through thy most dearly beloved Son Jesus Christ our Lord; who after his glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with angels, &c.

Upon Whit-Sunday, and six days after.

Through Jesus Christ our Lord; ac-

cording to whose most true promise the Holy Ghost came down, as at this time, from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them into all truth: giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations, whereby we have been brought from darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with angels, &c.

Upon the feast of Trinity only.

Who art one GOD, one LORD; not only one person, but three persons in one substance; for that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, &c.

¶ After each of which Prefaces shall immediately be sung or said.

THEREFORE with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, LORD GOD of hosts, heaven and earth are full of thy glory; glory be to thee, O LORD Most High. *Amen.*

¶ Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all them that shall receive the Communion, this Prayer following:—

WE do not presume to come to this thy table, O merciful LORD, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art

DIRECTIONS.

When the Priest acknowledges, in this form of humiliation, his own and the Communicants' unworthiness, and God's unmerited kindness, in admitting them to his Holy Table, make this act of humiliation your own by your most devout attention, and joining with a hearty Amen.

the same LORD, whose property is always to have mercy; grant us therefore, gracious LORD, so to eat the flesh of thy dear Son, Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood; and that we may evermore dwell in him, and he in us. *Amen.*

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth:—

ALMIGHTY GOD, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our Redemption, who made there (by his one oblation of himself once offered)

DIRECTIONS.

This is the Prayer of Consecration, to be said by the Priest alone; and while he is consecrating the Bread and Wine, raise up your soul to see with the eye of faith what great things the Lord hath left you in that Sacrament; and pray that they may be a means of conveying into your soul all the benefits of this precious Death, saying secretly,

" Send down thy Spirit

a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; hear us, O merciful Father, we most humbly beseech thee: and grant, that we, receiving these thy creatures of bread and wine according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who, in the same night that he was betrayed,* took bread; and when he had given thanks,† he brake it, and gave it to his disciples, saying, Take, eat,‡ this is my body which is given

and blessing upon this means of grace and salvation, which thou thyself, O Jesus, hast ordained, and enable me, with a true and lively faith, to do it in remembrance of thee."

* Here the Priest is to take the paten into his hand.

† And here to break the bread.

‡ And here to lay his hand upon all the bread.

for you: do this in remembrance of me. Likewise after supper* he took the cup, and when he had given thanks, he gave it to them saying, Drink ye all of this; for this † is my blood of the New Testament, which is shed for you and for many, for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

* Here he is to take the cup into his hand.

† And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.

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## DIRECTIONS.

Endeavour to fill up all spaces with regular devotion or with intense meditation between the Prayer of Consecration and the time of receiving the Bread and Wine; but be not discouraged if you cannot do so as you ought. Let it be your earnest prayer that God would recal your wandering thoughts, and unite your heart to fear his name. And, in order to promote this, think over your offences, and supplicate for pardon; recount, with love, and joy, and gratitude, the mercies of God to you in Christ Jesus: recommend to His goodness your parents, relations, friends, and all the world. Or when the Prayer of Consecration is over, if you have time before the Bread and Wine are brought to you, use the following Prayer:—

### *A Prayer immediately after the Consecration of the Bread and Wine.*

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord. Psalm cxvi. 14, 15, 16.

NOW, O my God, prostrate before thine altar, I dare not so much as look upon this Mystery of our Salvation, if thou hadst not invited me: I beseech thee, therefore, accept of this representation we make before thee of that all-sufficient Sacrifice which thy Son our Saviour Jesus Christ made upon the cross: let the merit of it plead effectually for the pardon and forgiveness of all my sins, and render thee favourable and propitious to me a miserable sinner; let the power of it prevail against all the powers of darkness: let the wisdom of it make me wise unto salvation; and let the peace of it reconcile me unto thee, and bring to me peace of conscience.

And then, O my divine and most glo-

rious Redeemer, I shall be enabled to adore thee who didst endure the painful and shameful death of the cross, to recover me from the state of sin and misery. I admire thine infinite condescension, who wast pleased to be made miserable, that I might be made happy: poor, that I might be enriched; and didst die, that I might live for ever. With my whole soul, therefore, O my adorable Redeemer, I love and praise thee, for thy stupendous expressions of thy bounty and goodness toward me: O Lamb of GOD, that takest away the sins of the world, have mercy upon me; O Lamb of GOD, that takest away the sins of the world, grant me thy peace. *Amen.* Lord Jesus. *Amen.*

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present), and after that to the People also in order, into their hands, all meekly kneeling.

## DIRECTIONS.

The first person that receives is the Minister, who has a request to you in behalf of himself, namely, that as he prays for you with great fervency, you would comfort and encourage him with a hearty Amen, upon your knees, to the petitions, at his taking the holy elements. And in the interval between his receiving the Bread and Wine, use the following Prayer:—

### *A Prayer to be said when the Priest is receiving the Bread and Wine.*

Let the Priests be clothed with righteousness; and let thy saints sing with joyfulness. Psalm cxxxii. 9.

GIVE thy grace, O Lord, we humbly beseech thee, to all those who are called to any office or administration in thy Church, especially to this [or these] thy servant [or servants] who ministers [or minister] to us in holy things; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and benefit of thy holy Church, through Jesus Christ our Lord.

DIRECTIONS.

After the Minister has received the Communion in both kinds, and is proceeding to deliver the same to the People, lift up your heart to God in the following Prayer:—

*A Prayer before receiving the Holy Sacrament.*

BEHOLD, gracious LORD, I come to this holy table as a sick man to the great Physician of life: I beseech thee, O LORD, to cure my infirmities; and let me not only receive the outward and visible sign, but the inward and spiritual grace, the body and blood of thy Son Jesus Christ, that so all carnal affections may die in me, and that all things belonging to the Spirit may live and grow in me; that I may have power, and strength, and victory, to triumph against the world, the flesh, and the devil; and also may be endued with all such heavenly virtues which are pleasing to thee, and which thou wilt eternally reward for the merit of thy Son's death;

to whom, with the Father and the Holy Ghost, be all honour and glory, world without end. *Amen.*

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### *Another Prayer.*

I am the bread of life. If any man eat of this bread he shall live for ever. John vi. 51.

O GOD, my God, assist me now and ever with thine effectual grace. Grant that I may not receive bread alone, but that I may eat the mystical body of Christ. I do praise, I worship, I love, I adore thee, O blessed Jesus, for the sacrifice of thyself: for giving us the true bread from heaven to feed our souls. O do thou grant, that being refreshed by this sacrament, and renewed by thy grace, and strengthened by thy Spirit, and comforted with thy mercies, my heart and my affections may be lifted up on high. *Amen.*

*Another Prayer just before receiving the consecrated Bread, if time will permit.*

If thou bring thy gift to the altar, and there remember that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift. Matt. v. 23, 24.

LET it be thy pleasure, O God, to work in me whatsoever is wanting to fit me for thy divine acceptance, and a worthy receiving of these holy mysteries: give me repentance unto salvation, not to be repented of; endue me with a lively faith, a perfect love, and a universal charity; pity my weakness, and forgive my imperfections, negligences, and ignorances; that I may worthily receive these elements of bread and wine to my support and comfort in this life, and my eternal happiness in that which is to come. *Amen.*

DIRECTIONS.

When the Minister is drawing near you, and before you receive the Bread, fix your thoughts upon Jesus Christ dying for the sins of the world.

¶ And when the Priest delivereth the Bread to any one, he shall say,

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

DIRECTIONS.

When the Minister comes to give you the consecrated Bread and Wine, I would have you very intent upon what you are about; but take great heed lest while you are striving to raise your heart, you be not lost and bewildered in your thoughts. Be sober and watch unto prayer; endeavour to realize a solemn and profound attention; expect rather a devout and holy calmness, than an exalted and transported frame—seek to rivet your thoughts on what the Minister says; and when he has repeated that excellent prayer, "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life," be sure you say softly a most hearty Amen: for is not that the thing you come for and desire? When he has said, "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving," take it with your right hand, and glove off, but without lolling with your elbows on the rails, or any other careless and indecent posture; and while you are taking it say, "O blessed Jesu!" &c., as follows:

*After receiving the Bread.*

O BLESSED JESU! who vouchsafest to be my food, nourish my soul to eternal life; create in me a more lively hungering and thirsting after righteousness; and let this divine food instil into my weak and languishing soul new supplies of grace, new life, new vigour, and new resolutions; that I may never again faint, or droop, or grow weary or languid in my duty.

DIRECTIONS.

When the Minister is drawing near you with the cup, fix your thoughts upon Jesus Christ dying for the sins of the world.

*Before receiving the Cup.*

O MERCIFUL GOD, grant that this cup, which I am now about to receive, may be unto me a cup of blessing. Sprinkle me with the blood of the ever-blessed Jesus, that my soul, being cleansed from all corruptions, may attain to life everlasting. *Amen.*

¶ And the Minister that delivereth the cup to any one, shall say,

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. — Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

DIRECTIONS.

When the Minister delivers the Cup, and says, "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life," be sure you say in heart, Amen. And when he has said, "Drink this in remembrance that Christ's blood was shed for thee, and be thankful," take it and drink very moderately, regarding neither thirst nor pleasure in that draught. But let me remind you that you cannot with propriety repeat, either aloud or softly, the words the Minister uses in delivering the Bread and Wine; your part being to attend soberly to what he says, and then to say, Amen. I tell you this, because an idle custom has prevailed of people repeating what the Minister says, to the disturbance of the Minister, and to the hindrance, it is to be feared, of their own devotions, which would be furthered by that grave and silent attention, which I take all occasions to recommend to you. And if these devotions do not engage your attention to the end, you may listen to the Minister delivering the Bread and Wine to the other Communicants, and say a hearty Amen to each of them; for that is praying for the greatest blessing God can bestow on them, the preservation of their body and soul unto everlasting life.

Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. John vi. 54, 55, 56.

*When you have received both kinds, say,*

I HAVE done, O Lord, as thou hast commanded me; and let thy name be for ever blessed. O let me find the great benefits of this thy Divine Institution: pour down thy graces upon me; direct my goings in thy ways; and enable me by the power and strength of this Divine food, to persevere in the practice of a holy and religious life, even to the last moment of my days. Be thou my peace and refuge, and let my pleasure and safety depend on thee. Be thou my portion and greatest treasure, and let my eternal happiness be fixed in the enjoyment of thee, who didst vouchsafe not only to take our nature upon thee, that thou mightest die for our sins, but hast left us a perpetual memorial thereof in this holy Sacrament. *Amen.*

*Prayer of Thanksgiving, as soon as you retire from the Lord's Table.*

I will sing of the Lord, because he hath dealt so lovingly with me; yea, I will praise the name of the Lord most highest. Psalm xiii. 6.

ALL honour, glory, and power, might, majesty, and dominion, be unto him that sitteth on the throne, and unto the Lamb that was slain, for ever and ever.

I give thee most humble and hearty thanks, O LORD, that thou hast been pleased to admit me to renew my baptismal covenant with thee in this holy Sacrament.

That thou hast vouchsafed to feed me with the spiritual nourishment of the body and blood of thy Son Jesus Christ: and this not for any merits of my own, but for the sake of thy infinite goodness and mercy.

Unworthy though I be, yet thy bounty, O LORD, never fails; the love of my Saviour is not diminished; and the virtue of his propitiation is never exhausted.

Grant, therefore, I beseech thee, that this holy Sacrament may never turn to my judgment and condemnation;

But that it may afford me health and recovery under all weaknesses and infirmities;

Safety and defence against all the attacks of my spiritual enemies;

Vigour and strength to all my holy purposes and resolutions;

Comfort and support under all the afflictions and calamities of life;

Assistance and direction under all difficulties and doubts;

Courage and constancy under all dangers and persecutions, especially in times of sickness, and at the hour of death.

Finally, let it be a means of communicating more abundantly to my soul of that grace, by which only we are saved through faith, and by which may I obtain pardon and forgiveness in this life,

mercy, and favour at the day of judgment, and a never-fading crown of glory in thy heavenly kingdom; where, with thy son Jesus Christ, and the blessed Spirit, thou livest and reignest one God, world without end.

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### *A Prayer for Love.*

Which may profitably be offered after you have returned to your seat, before or after the thanksgiving.

O LORD Jesus Christ! Fountain of true and holy love! Nothing is more precious than thy love: nothing more holy: nothing more excellent and more desirable. It gives freedom, it drives away fear: it strengthens the weak, and relieves the weary, and comforts them that mourn. But thou wilt not dwell in a polluted soul. O then make my soul clean, and consecrate it into a temple, O thou great Bishop of souls. Receive my soul, presented to thee in

this holy Communion, for thine own dwelling-place. Make it a house of prayer and holy meditations; the seat of thy Spirit, the repository of thy grace. Reveal to me thy mysteries, and bestow on me thy gifts, and love me with that love which thou bearest to the children of thine own family, the sheep of thine own flock, redeemed with thy most precious blood.

O give me such love for thee as shall enable me to bear the burden of men, and the burden of the Lord: that whatever may happen to me contrary to flesh and blood, I may not care for it; that when I labour, I may not regard it; that when I am despised and wronged, as thou wert, I may suffer it patiently: that the service of my Saviour may be the joy of my soul, and I may count all loss but gain, so that I may win thee. Thus guide me in thy love, through life, and make me, by the same love, triumphant over death, that with thee, Lord

Jesus, and with the Father, and with the Holy Spirit, three persons and one GOD, I may dwell for evermore. *Amen.*

¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the form before prescribed; beginning at "Our Saviour Christ in the same night," for the blessing of the bread; and at "Likewise after supper," for the blessing of the cup.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

## DIRECTIONS.

When the Minister begins the remaining part of the Communion office (by some called the Post Communion) be sure you be not unready to join with him; nay, though you should not have ended your private devotions, yet break them off, though in the middle, and join with the public ones; for that is better, and your duty: and go on with him in heart till he has made an end.

¶ Then shall the Priest say the Lord's Prayer, the People repeating after him every petition.

OUR Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth, as

it is in heaven : give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation, but deliver us from evil : for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ After shall be said as followeth :—

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto thee : humbly beseeching thee, that all we who are

partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service: not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father, Almighty, world without end. *Amen.*

Or this:

ALMIGHTY and everliving God, we most heartily thank thee for that thou dost vouchsafe to feed us, who have duly received these holy mysteries with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ: and dost assure us thereby of thy favour and goodness towards us, and that we are very mem-

bers incorporate in the mystical body of thy Son, which is the blessed company of all faithful people: and are also heirs, through hope, of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in thy holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ Then shall be said or sung:

GLORY be to God on high, and in earth peace, good-will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks unto thee for thy great glory. O Lord God, heavenly king, God the Father Almighty:

O LORD, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world; have mercy upon us: thou that takest away the sins of the world, have mercy upon us; thou that takest away the sins of the world, receive our prayers: thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord: thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father. *Amen.*

¶ Then the Priest (or Bishop if he be present) shall let them depart with this Blessing:

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

Then say,

LET this day, O my GOD, be noted in the book of life.—Forget not my prayers, O LORD; nor let my coldness and wanderings, and infinite unworthiness, turn them into sin.—LORD, hear my prayers, and let my cry come unto thee.

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*Ejaculations and a short Prayer when the Communion Service is ended.*

Lord, now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation. Luke ii. 29.

NOW, O LORD, refreshed with this heavenly banquet of thy Son's institution, I have testified my repentance, and flee unto thee for pardon for all those imperfections that have accompanied me at this time, in my attendance at thy altar. Forgive the deadness and dulness of my affections, the wanderings of

my thoughts, and distractions of my mind; let the sincerity of my holy purposes and resolutions be accepted, notwithstanding my weakness and frailty, for my Redeemer's sake.

O, let this commemoration of my crucified Saviour influence all my thoughts, words, and actions, that my conversation may be as becometh the Gospel of Christ. Reward me not according to my deserts, but deal with me according to my great necessities and thine own rich mercies in Jesus Christ; to whom with thee, O GOD the Father, and GOD the Holy Ghost, be all honour and glory world without end. *Amen.*

## DIRECTIONS.

Now arising, depart reverently from the Lord's Table with a glad heart and cheerful countenance; endeavour by meditation, by prayer, or by serious and holy conversation, to preserve good thoughts in your mind; behave with gravity, yet be not sullen nor morose; for a Christian's behaviour should not be without innocent alacrity nor cheerfulness.

# INSTRUCTIONS

DESIGNED TO PROMOTE A HOLY LIFE AFTER THE RECEIVING OF THE SACRAMENT.

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The secret things belong unto the Lord our God; but those things which are revealed, belong unto us, and to our children for ever. Deut. xxix. 29.

IF thou wouldst preserve thy faith incorrupt, and thy devotion from distraction, content thyself with reverencing and admiring these holy mysteries: and do not indulge a busy curiosity, in bold and unprofitable inquiries concerning them, for this is one way to damp a godly zeal, and to perplex thy mind with intricate and endless doubts.

Happy is that meekness and poverty of spirit, which industriously declines the rugged thorny paths of controversy and captious disputes, and walks in the

plain smooth way of duty and practical religion; which studies GOD's commands, and labours to understand things of a size with its own capacity, without troubling itself about his doings and decrees.

Too many instances there are of daring men, who, by presuming to sound the deep things of religion, have cavilled and argued themselves out of all religion. These men are widely in error; for the thing required of a Christian is not penetration and subtilty of wit, nice distinction, or sublime notions, but victorious faith, and an honest, holy life; sobriety, temperance, and chastity, justice and charity, piety and devotion.

These doubts are not always sinful, nor always from themselves, but frequently owing to the temptations of the Devil, and industriously scattered by him with wicked artifice and malicious design. Be not therefore too anxious

upon these occasions. Trouble not thyself to argue nicely, nor employ thy thoughts upon the matter, nor hold thyself concerned to be able to answer every cavil which he puts into thy head; but keep close to Scripture and do thy duty, and the enemy will soon retreat when he finds thee offering a constant resistance to his attempts.

Think not these inward distractions a sign that thou art forsaken of GOD. They are rather, on the contrary, a mark of grace. GOD suffers them to exercise thy patience, to try thy constancy, to promote thy spiritual advantage. Proceed, then, in thy Christian course, with resolution and patience, and still frequent the Sacrament with steadfast faith and humble reverence.

Whatever there thou findest to exceed thy understanding, put it to GOD's account; and leave him to make it good, though thou canst not conceive how it

should be done. He will not deceive thee; but they who rely upon their own understanding are sure to deceive themselves, For,

Remember, God hath said that he walks and dwells with the humble, and shows his ways to the meek; that he reveals himself to babes; that he opens the eyes of the honest and sincere: but hides his grace and knowledge from the proud, and wise in their own sight. Human reason may both deceive and be deceived; but faith hath GOD for its foundation, and cannot err, because depending upon One who is truth itself, incapable of mistaking, or of imposing upon others.

It is therefore highly fit, and in matters of religion absolutely necessary, that these two principles should know their order and respective stations, and each contain itself within its proper sphere. Faith (which supposes a revelation received and acknowledged) challenges the

highest place; and Reason ought to keep her distance, to serve and follow after, not to set bounds to, or assume, and encroach, and usurp over the other. For,

Faith and Charity are the two pillars upon which Christianity stands; the two governing principles of a true Christian's opinions and actions. And their authority and influence are in no one instance more considerable than in this of the blessed Sacrament. God is infinite and eternal, his power unbounded and incomprehensible; *he does whatsoever pleaseth him in heaven and earth;* and who can *understand his councils, or find out all his ways? His judgments*, declared Paul, *are unsearchable, and his ways past finding out.*

If the works of God were such as human reason could penetrate with ease, they would lose great part of their glory. We should soon abate of our

awe and veneration for their Author, if his dealings were not above the power of our tongues to express, and the utmost extent of our imaginations to conceive. *O that men would therefore praise the* LORD *for his goodness, and confess the wonders that he doth for the children of men! for great and marvellous are thy works,* O LORD GOD, *Almighty! true and holy are thy ways, thou King of Saints.*

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*A Prayer of Thanksgiving, in our Retirement after we return home from the Lord's Table.*

Behold thou art made whole; sin no more, lest a worse thing come unto thee. John v. 14.

O LORD my GOD! I acknowledge with all thankfulness of heart thy great mercy and goodness, in giving me an opportunity of approaching thy holy table, in disposing my mind to comme-

morate the infinite love of my crucified Saviour, to render him thanks and praise for laying down his life as a sacrifice for the sins of the world, and to represent unto thee that sacrifice as a full satisfaction for them; whereby thou dost permit me humbly to hope for all the benefits of his death and passion. But,

What thanks, most gracious GOD, can I return unto thy Divine Majesty, for impressing a sense of my duty upon my mind; and for that strength and power, whereby thou hast, in some measure, enabled me to perform it? I would praise and magnify thy great and glorious name, and I would entirely devote myself to thy service, as long as I have any being!

Blessed be thy name for those fresh supplies of grace I have received; grant that they may make me run the way of thy commandments with delight and pleasure; that I may never more faint,

or droop, or tire in my duty. Blessed be thy name for those comfortable assurances thou hast given me of pardon and forgiveness. Let this thy compassionate goodness be a perpetual obligation to love and gratitude: let it put me upon my guard, that I may watch over all my ways, and do always that which is well-pleasing in thy sight.

Blessed be thy name for that peace and quiet thou hast restored to my soul; for those resolutions thou hast wrought in me to persevere in thy service to the end of my days; make them firm, vigorous, and constant; and never let any sinful passions any more ruffle and discompose my mind. Blessed be thy name for that relish thou hast given me of spiritual delights, that desire of possessing the eternal inheritance. Let the enjoyments of sense appear mean and contemptible, and let not the pleasures of the world henceforward any more

prevail upon me to transgress thy holy laws.

Grant, O LORD, that I may walk worthy of these thy distinguishing mercies, and live as becomes the redeemed of the LORD. Without thee, O blessed JESUS, I can do nothing: without thee, who art the Sun of Righteousness, I shall walk in darkness; without thee, who art the Physician of Souls, I shall languish and die; without thee, who art the joy of all devout minds, I shall consume my days in sadness. Remain, therefore, O LORD, and abide with me for ever; I shall then be enabled to do thy will in this life, and thereby be qualified to partake of thy glories to all eternity. *Amen.*

*A Prayer for the Spirit of Prayer.*

O HOLY and Eternal GOD! who hast commanded us to pray unto thee in all our necessities, and to give thee thanks for all our comforts, joys, and blessings, and to adore thee in all thy attributes, and for all thy mercies; give unto me thy servant the spirit of prayer and supplication, that I may understand what is good for me; that I may desire earnestly, and firmly choose, and diligently follow the best things; that I may conform to thy will, and submit to thy disposing, relinquishing all affection towards sin. Sanctify my heart and mind by thy Holy Spirit, that I may glorify thy name; and be thou gracious unto me, and accept my imperfect services.

Give me the humility of a servant, that I may have the hope and confidence of a son; making earnest and

heartfelt addresses to the throne of grace, that in all my necessities I may come to thee for aid, and trust in thee for a gracious answer.

Give me a sober, diligent, and collected spirit in my prayers; neither choked with cares, nor scattered by levity, nor discomposed by passion, nor estranged from thee by inadvertency, but fixed fast to thee by the indissoluble bonds of fervent love and devotion. Let the beams of thy Holy Spirit, descending from above, enlighten and enkindle that love with great fervour, holy importunity, and unwearied industry, that I may rightly serve and worship thee, and so obtain thy blessing.

Let my prayers enter into thy presence, and let the lifting up of my hands be a daily sacrifice, that the fire of my zeal may not be quenched by night or by day; but regard my prayers through the intercession of the Holy

Jesus, our great High Priest, that so being hallowed by the merits of Christ, and sanctified by the Holy Spirit, they may be accepted by thee, O God, Almighty Father, to whom be glory, thanksgiving, and praise, now and for evermore. *Amen.*

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*A Prayer for Holy and Fervent Desires.*

O MOST Blessed, most Glorious Lord God and Saviour! thou that waterest the furrows of the earth, and refreshest her weariness, and makest her very plenteous, behold, O God, my desert and unfruitful soul. I am as a parched ground: make me as a land of rivers of waters. Be pleased, O my blessed Saviour, to create in thy servant a great hunger and thirst after the things of thy kingdom, and the righteousness of it, that I may long for the bread of heaven, and thirst after the fountain of sal-

vation. As the hart panteth after the water brooks, so may my soul desire thee, O LORD. O kindle such a holy flame in my breast, that it may consume all that might offend thee; that it may be my meat and drink to do thy will.

Grant, O blessed Jesus, that I may omit no opportunity of serving thee, of conversing with thee, and of receiving thee. Let me not rest in the performance of outward duty, but pass on to the excellencies of love, that there may remain in me no appetite for any thing but what thou lovest: that I may have no satisfaction but in a holy conscience, no pleasure but in religion, no joy but in my GOD. Grant, also, that with increased zeal I may follow after righteousness, and the things that belong to my peace, until I shall arrive at the land of eternal joy and praise, where thou livest and reignest ever, world without end: to whom, with the Father and the Holy

Ghost, be all glory, now and for ever. *Amen.*

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*A Prayer for the Grace of Charity.*

O MOST gentle, most merciful, and most gracious Saviour! Thou didst take upon thee our nature to redeem us from sin and eternal misery. Thou wert for us led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so thou openedst not thy mouth. Thou turnedst thy back to the smiters, and thy cheek to them that plucked off the hair. Thou wert mocked and scourged, crucified and slain, for us miserable sinners; setting us an example, by doing good to thine enemies, healing the wound of one who came to lay violent hands upon thee, praying for thy murderers to thy heavenly Father to forgive them. O let thy bright example seek deep into my

soul: grant me thy Holy Spirit, that I may be enabled to forgive all who offend me.

O plant in my heart gentleness and patience, a meek and long-suffering spirit, that I may never be transported with violent anger, never indulge thoughts of revenge, nor be excited to discontent; but may receive all injuries with meekness, and patiently endure all crosses that may befall me; with charity return blessings for cursings, good for evil, kindness for unkindness, love for hatred, that living all my days in meekness and charity, keeping peace with all men, compassionating their necessities and relieving their distress, loving my neighbour as myself, and thee more than myself, and more than all the world, I may at last come into the regions of everlasting peace and joy, where thou livest who lovest all men, and wouldest have none to perish, but

all to be saved through thee, O most merciful Saviour and Redeemer, for of thee, and through thee, and to thee, are all things: to whom, with the Father and the Holy Spirit, be glory, thanksgiving, honour, power, and might, for ever and ever. *Amen.*

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*A Prayer for Noon or Night.*

ALMIGHTY and Eternal GOD! who hast created me after thine own image and likeness, who hast made me capable of loving thee and enjoying thee eternally, I adore thee with all humility as my sovereign lord. Give me, I beseech thee, such a sense of thy infinite goodness, that I may render unto thee all possible love and obedience. O my GOD, upon whom all things depend, I acknowledge I have nothing but what is the effect of thy bounty. Bless the LORD,

O my soul, and declare his loving-kindness to all generations.

I humbly and heartily thank thee for all the grace and favours thou hast bestowed upon me; for making me a rational creature, and for preserving me by thy gracious providence: for redeeming me by the death of thy Son, and for providing the grace of thy Holy Spirit to sanctify my corrupt nature: for bringing me to the knowledge of the Christian religion: for blessing me with plentiful means of salvation; and for preparing a glorious inheritance for those who love thee, and keep thy commandments. O may I always delight to praise thee and glorify thy name, and above all thy benefits, to love thee, my great Benefactor. O Father of mercies, shut not up thy compassions from me, a vile and miserable sinner; despise not the work of thine own hands, the purchase of my Saviour's blood. I most humbly implore the pardon and

forgiveness of all my sins, whether of omission or commission, for the sake of Jesus Christ. I am heartily sorry that I have offended thee. I detest my sins, because they are displeasing to thee, who art infinite goodness. I am resolved, by the assistance of thy grace, to return no more to folly, vanity, or vice; to avoid all occasions of evil, and to live better for the time to come.

I dedicate to thee, O LORD, my soul and body, all that I am and have; and because, through the weakness of my mortal nature, I can do no good thing without thee, grant that all I shall do or suffer, by the help of thy grace, may tend to thy glory, and the salvation of my soul. Enlighten my mind with a thorough knowledge of my duty, and enable me, by thy Holy Spirit, to perform it with care and diligence. Make me sensible of my own corruption and sinfulness, and let me never be without thy gracious assistance to correct and

reform it. Grant that all the afflictions of this life, which thou in thy wise providence shalt think fit to lay upon me, may turn to my spiritual profit and advantage, and that in the enjoyment of health and wealth I may not forget thee, through Jesus Christ.

## PRINCE EUGENE'S PRAYER.

I BELIEVE in thee, O my God—do thou strengthen my faith; I hope in thee, confirm my hopes; I love thee, influence my love more and more; I repent me of my sins, but do thou increase my repentance. As my first beginning, I worship thee; as my last end, I long for thee; as my eternal benefactor, I praise thee; and as my supreme benefactor, I pray unto thee, that it may please thee, O Lord, to guide and lead me by thy providence, to keep me in obedience by thy justice, to comfort me by thy mercy, and protect me by thy Almighty power. I submit to thee all my thoughts, words, and actions, as well as my afflictions, pains, and sufferings; and I desire to have thee always in my mind, to do all my works in thy name, and for thy sake

to bear all adversity with patience. I desire to will what thou wilt, O God, because it is agreeable to thee. Oh, give me grace, that I may be attentive in my prayer, temperate in my diet, vigilant in my conduct, and unmoveable in all good purposes. Grant, most merciful Lord, that I may be true and faithful to those who have entrusted me with their secrets; that I may be courteous and kind towards all men; and that both in my words and actions I may show unto them a good example. Dispose my heart to admire and praise thy goodness, to hate all error and evil works, to love my neighbour, and to despise the world. Assist me, good Lord, in subduing lust by mortification, covetousness by liberality, anger by mildness, and lukewarmness by zeal and fervency. Enable me to conduct myself with prudence in all transactions, and to show courage in danger, patience in adversity, and in prosperity

an humble mind. Let thy grace illuminate my understanding, direct my will, sanctify my body, and bless my soul. Make me diligent in curbing all irregular affections, zealous in imploring thy grace, careful in keeping thy commandments, and constant in working out my salvation. Finally, O GOD, make me sensible how little is the world, how great thy heavens, how short time, and how long a blessed eternity. Oh, that I may well prepare myself for death, that I may dread thy judgments; that I may avoid the torment of hell, and obtain of thee, O GOD, eternal life, through the merits of Jesus Christ our Lord. *Amen.*

# HYMNS,

## SUITED TO THE LORD'S SUPPER.

"When they had sung a hymn, they went out into the Mount of Olives."—MATT. xxvi. 30.

### HYMN I.

MY GOD, and is thy table spread,
And doth thy cup with love o'erflow?
Thither be all thy children led,
And let them now thy goodness know.

Hail, sacred feast, which JESUS makes,
Memorial of his flesh and blood!
Blest, who with lively faith partakes
That sacred cup, that heavenly food.

In faith and love before thy face,
With thankful hearts let all attend;
Nor, when we leave this sacred place,
The pleasure nor the profit end.

That strength and energy afford
  Which Jesus' blood alone can give;
That all who thus confess their Lord,
  Henceforth may to thy glory live.

## HYMN II.

LAMB of God, whose dying love
  Thus thy saints recall to mind,
Hear us, bless us, from above;
  Let us all thy mercy find—
Let thy blood by faith applied
  Every sinner's pardon seal;
All in thee be justified,
  Every soul thy comfort feel.

By thine agony and pain—
  By thy precious blood we pray,
Cleanse our hearts from every stain,
  Take our load of guilt away;
Burst our bonds and set us free,
  Bid our fear and sorrow cease;
O remember Calvary!
  Saviour, bid us go in peace.

## HYMN III.

O GOD unseen, yet ever near,
Thy presence may we feel;
And thus inspired with holy fear,
Before thine altar kneel.

Here may thy faithful people know
The blessings of thy love;
The streams that through the desert flow,
The manna from above.

We come, obedient to thy word,
To feast on heavenly food;
Our meat, the body of the Lord—
Our drink, his precious blood.

Thus may we all thy words obey,
For we, O God, are thine;
And go rejoicing on our way,
Renew'd with strength divine.

## HYMN IV.

THUS we confess the Saviour's love,
His last command we thus obey,
Who came in mercy from above,
And died to take our guilt away.

O come, with lively faith partake
  This blessed cup, this hallow'd bread;
His body broken for our sake—
  His precious blood for sinners shed.

With holy joy that love adore,
  Which saved us from eternal pain;
How deep the woe for us he bore,
  How vast the bliss through him we gain.

And did he pay the costly price
  Our captive spirits to redeem?
Henceforth a living sacrifice,
  Oh! let us yield ourselves to him.

## HYMN V.

BREAD OF HEAVEN, on thee we feed,
  For thy flesh is meat indeed;
Ever let our souls be fed
With this true and living bread.

Vine of Heaven, thy blood supplies
This bless'd cup of sacrifice;
LORD! thy wounds our healing give,
To thy cross we look and live.

Day by day with strength supplied,
Through the life of Him who died;
Lord of Life! oh! let us be
Rooted, grafted, built on Thee.

## HYMN VI.

WHEN I survey the wond'rous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the cross of Christ, my God;
All the vain things that charm me most,
I sacrifice them to his blood.

See from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!

## HYMN VII.

JESUS invites his saints
To meet around his board,
Here pardon'd sinners kneel, and hold
Communion with their LORD.

Here we survey that love
Which spoke in every breath—
Which crown'd each action of his life,
And triumph'd in his death.

Here let our powers unite,
His glorious name to raise,
Pleasure and joy fill every mind,
And every voice be praise.

## HYMN VIII.

O THOU from whom all goodness flows,
I lift my heart to thee;
In all my conflicts, pains, and woes,—
Good LORD, remember me!

When on my fearful burden'd heart
My sins press heavily,
Thy pardon grant, thy peace impart,—
Good LORD, remember me!

If strong temptations crowd my way,
And ills I cannot flee,
Let strength be equal to my day,—
Good Lord, remember me!

When in the solemn hour of death,
I bow to thy decree;
Be this the prayer of my last breath,—
Good Lord, remember me!

## HYMN IX.

I LOVE the Lord, he lent an ear
When I for help implored;
He rescued me from all my fear,
Therefore I love the Lord.

Return, my soul, unto my rest,
From God no longer roam;
His hand hath bountifully bless'd,
His goodness call'd thee home.

What shall I render unto thee,
My Saviour in distress;
For all thy benefits to me,
So great, so numberless?

The cup of blessing to my mouth
With grateful hand I'll raise;
And in thy public court show forth
My sacrifice of praise.

Henceforth to thee myself I give,
And on thy grace rely;
To walk before thee while I live,
To bless thee when I die.

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